

VASAVADATTA
A SANSKRIT ROMANCE

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A. V. WILLIAMS JACKSON

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VĀSAVADATTA

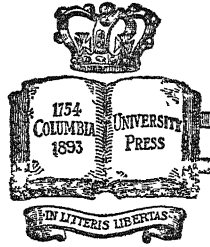
A SANSKRIT ROMANCE

BY

SUBANDHU

TRANSLATED, WITH AN INTRODUCTION
AND NOTES, BY

LOUIS H. GRAY, PH.D.



New York

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TO PROFESSOR A. V. WILLIAMS JACKSON

MY DEAR GURU—That you consented, on one of the many occasions that I have been privileged to be your guest, to accept the dedication of this translation of India's oldest formal romance, has ever been to me a source of keenest joy. It is to you that I owe my knowledge of India and her sister land, Iran; and to you I am indebted, as to a *guru* indeed—that word which no tongue can truly translate—for so much that makes for true manhood, without which, as without charity, mere knowledge is but 'as sounding brass, or a tinkling cymbal.' I have tried to make my work, here as always, worthy both of you and of Columbia, to which we are each so loyal. Generously you have helped me, even when your leisure was most limited, and gratefully I acknowledge your aid; for of you I can say with all my heart, as the Irish host of legend cried to their hero, Cáilte, *Adrae buaid ocus bennachtain; is mor in fis ocus in faillsingud firinde doberi duind ar cach ní fíarfaigther dít*, 'Success and benison attend thee; great is the lore and the disclosure of truth which thou givest us upon all that is asked of thee!'

L. H. G.

PREFACE

THE precept of Horace, *nonnum prematur in annum*, has been more than obeyed in this volume, for it was on November 3, 1901, that I began the translation of the *Vāsavadattā*. From that day Subandhu's romance has never been long absent from my thoughts, although many practical exigencies, some of them not wholly agreeable to a scholar, have forced me again and again to lay the task aside, often for six months at a stretch. Yet these clouds, too, have had their silver lining, for not only has my work thus had time to ripen, but much has appeared bearing on the novel during these intervals, or has been called to my attention by friends. The first draft of the translation was, for example, almost completed when, in March, 1903, Dr. George C. O. Haas noted for me an entry in a catalogue of Stechert, of New York, which enabled me to purchase a copy of the edition of the *Vāsavadattā* printed in Telugu script at Madras in 1862. This necessitated a renewed study of the text in comparison with the edition of Hall, and ultimately led me to include a transliteration of the 'southern' recension in my work, together with the variants of all the other editions. Some of these would have been inaccessible to me, had it not been for the courtesy of the India Office, which, at the instance of Mr. F. W. Thomas, its librarian, most generously loaned me the texts I needed, so that I might use them at leisure in my own study.

Excepting the blank-verse renderings of the few Sanskrit stanzas of the *Vāsavadattā*, I have sought to make the translation as literal as the English language would permit, and throughout I have spared no pains to facilitate reference to the original text, as well as to explain each allusion that I could elucidate. In the latter regard I have considered others than professed Sanskritists, for I have ventured to hope that some copies of the work may

fall into the hands of students of literature, who may here find points of similarity to, or divergence from, the writings to which their special attention may be directed. I dare not flatter myself that I have invariably hit the true meaning of the original, for there are passages which repeated study, through these eleven years, has failed to solve to my own complete satisfaction. But even for this I scarcely grieve, for, like Propertius, I feel,

*Quod si deficient vires, audacia certe
Laus erit : in magnis et uoluisse sat est.*

And if the *cruces* that have baffled me shall be solved by other minds, none will feel greater joy in their success than I.

It is with a feeling almost akin to regret that I lay down my pen. Perhaps to me the *Vāsavadattā* has deeper associations than to almost any one else who has laboured on it. In hours of bitterness and sorrow it has helped me to forget; and it has heightened the pleasure of happy days. With all its faults, I love it; possibly I have even been so blind as to reckon its failings virtues; possibly, too, the innate Anglo-Saxon sympathy for the 'under dog' has made me only the more determined in its praise. Is it worth while, or not? As the Arabs say, *Allāhu a'lamu*, 'God best knows (and man can't tell).'

I am happy to have had, in my work, the assistance of many friends—Mr. Thomas and Dr. Haas, to whom I have already alluded; others to whose courtesies reference will be made in the course of the book—Dr. George A. Grierson, Professor Theodor Zachariae, Mr. Richard Hall; Professor Washburn Hopkins, whose notes aided in introducing me to the mysteries of Grantha script; Professor Charles R. Lanman, who enabled me to use the Harvard copy of Hall's edition until I could procure my own—a courtesy which had already been accorded me for a year previous by the library of the Deutsche Morgenlandische Gesellschaft; Mr. T. K. Balasubrahmanya, who replied in full to my queries concerning the 'southern' text; and Mr. G. Payn Quackenbos, who called my attention to the reference to Subandhu in the *Subhāṣitaratnabhāṇḍāgāra*, while to Dr. Charles J. Ogden I am indebted for a number of helpful suggestions and

corrections, particularly in the Introduction. In a very special way my thanks are due also to Mr. Alexander Smith Cochran, whose interest in the Columbia University Indo-Iranian Series has rendered possible the printing of this particular volume.

My gratitude to my friend and teacher, Professor A. V. Williams Jackson—here editor as well—is more fittingly expressed elsewhere within these covers. Suffice it to say that he read with me word by word the second of the three drafts of this translation, and that wellnigh every page bears some token of his careful scholarship. And to one other—my wife—my deepest obligations are due for whatsoever may be best in my work. She has subjected every line to a most minute and unsparing revision, besides taking upon herself the arduous task of preparing my manuscript for the press. Her interest in the work has never faltered, and to her criticism, at once most kindly and most severe, I owe more than I can tell.

LOUIS H. GRAY.

NOVEMBER 25, 1912.

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ABBREVIATIONS

ad loc.	= (<i>ad locum</i>), on the passage.
apud	= in.
bis	= twice.
cf.	= compare.
EI.	= Epigraphia Indica.
H.	= Hall's edition of the Vāsavadattā.
IA.	= Indian Antiquary.
Introd.	= Introduction.
JAOS.	= Journal of the American Oriental Society.
JASBe.	= Journal of the Asiatic Society of Bengal.
JRAS.	= Journal of the Royal Asiatic Society.
JRASBo.	= Journal of the Royal Asiatic Society, Bombay Branch.
KZ	= Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen, ed. A. Kuhn and others.
l.c.	= (<i>loco citato</i>), at the place previously cited.
M.	= edition of the Vāsavadattā in Telugu script printed at Madras in 1862.
No.	= number.
n. p.	= no place of publication given.
op. cit.	= (<i>opus citatum</i>), the work previously cited.
pp.	= pages.
S.	= edition of the Vāsavadattā printed at Srirangam in 1906-1908.
sqq.	= (<i>sequentes</i>), following.
s.v.	= (<i>sub verbo</i>) under the word.
SWAW.	= Sitzungsberichte der Wiener Akademie der Wissenschaften.
Tel. ed.	= edition of the Vāsavadattā in Telugu script printed at Madras in 1862.
Tel. ed. 61	= edition of the Vāsavadattā in Telugu script printed at Madras in 1861.
v.	= verse.
WZKM.	= Wiener Zeitschrift für die Kunde des Morgenlandes.
ZDMG.	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.

- = when prefixed to a word or meaning in the lexicographical appendix, such word or meaning is cited by the St. Petersburg lexicons only on the authority of native Sanskrit lexicographers.
- = when prefixed to a word or meaning in the lexicographical appendix, such word or meaning is entirely omitted by the St. Petersburg lexicons ; elsewhere it denotes the omission of words or parts of words to be supplied from the context.
- < > = single paronomasia.
- « » = double paronomasia.
- «« »» = triple paronomasia.
- () = when placed around or in words of the transcribed text, the enclosed portions differ from the text of Hall ; when placed around numerals in the translation and transcription, these refer to the pages of the Madras edition of 1862.
- [] = when placed around or in words of the transcribed text, the enclosed portions, though contained in Hall's edition, are entirely omitted by the Madras edition of 1862 ; when placed around numerals in the translation and transcription, these refer to the pages of Hall's edition.

INTRODUCTION

Title. The title of the *Vāsavadattā* of Subandhu, the oldest romantic novel in India, seems to be derived from that of a long lost drama by Bhāsa,¹ the *Svapnavāsavadattā*, or 'Dream-Vāsavadattā' (for compounds of this type cf. Wackernagel, *Altindische Grammatik*, 2. 1. 244-245, 250-253, Gottingen, 1905). The dream as a novelistic device in India first occurs in Subandhu (see below, p. 28); though in the drama it is found in the first act of the *Viddhaśālabhañjikā* and the third of the *Karpūramañjarī* (both written by Rājaśekhara, who was acquainted with Bhāsa's work), as well as in the first of Viśvanāthabhaṭṭa's *Śṛṅgāravāṭikā* (*Catalogue of the Sanskrit Manuscripts in the Library of the India Office*, 7, 1618, London, 1904). In the fifth act of Bhāsa's *Svapnavāsavadattā* the hero, King Vatsarāja, sleeping, dreams of his love Vāsavadattā, who enters, disguised as an attendant of the queen, but who, he thinks, has been burned to death at Lāvānaka (cf. *svapnavāsavadattasya dāhakō*, 'the conflagration of the "Dream-Vāsavadattā"' [Rājaśekhara, cited in the *Sūktimuktāvalī* (see Peterson and Durgāprasāda, *Subhāṣitāvalī of Vallabhadēva*, Introd., p. 81, Bombay, 1886)], and Bhāsa's epithet *jalanamitta*, 'friend of fire,' in *Gauḍavaha*, v. 800), this being employed both in the famous fire-scene in the fourth act of the *Ratnāvalī* (first half of the seventh century) and in the *Tāpasavatsarāja* (before the second half of the ninth century; see the analysis by Hultsch, in *Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1886, pp. 224-241). Not only was the fire-scene thus borrowed from Bhāsa by later dramatists, but from him, it may be conjectured, came, at least in literary form, the entire story of Vāsavadattā and Udayana, or Vatsarāja, as given in the *Ratnāvalī*, *Priya-*

¹ On Bhāsa, see, in general, Hall, 'Fragments of Three Early Hindu Dramatists,' in *JASBe.* 28. 28-29; Lévi, *Théâtre indien*, 1. 157-160, 2. 31-32, Paris, 1890.

darśikā, and *Tāpasavatsarāja*,¹ the ultimate source probably being the lost *Bṛhatkathā*. With the *Vāsavadattā* of these latter works Subandhu's heroine has only her name in common, nor is any other story concerning her known to exist in Sanskrit literature (cf. Krishnamachariar, *Introd.*, pp. 48-50; Lacôte, *Essai sur Guṇāditya et la Bṛhatkathā*, pp. 15-16, Paris, 1908). Though sleeping on the stage is forbidden by Sanskrit dramaturgy, the hero of the *Svapnavāsavadattā* dreams of the heroine, an episode imitated, I would suggest, by Rājaśekhara in his *Viddhaśālabhañjikā* and *Karpūramañjarī*. In similar fashion Subandhu seems to have derived from this play² both the dream-episode and the name of his heroine, who was indeed a 'dream-Vāsavadattā'; and it would then appear that he invented the remainder of the romance. This is also the opinion of Krishnamachariar (*Introd.*, pp. 48, 50), who suggests, however, that Subandhu may have adapted some old wives' tale.

Author. The author of the *Vāsavadattā* was the only Subandhu to win for himself a name in Sanskrit literature, unless exception be made in favour of Subandhu, son of Gōpāyana or Lōpāyana, who, according to the *Sarvānukramanī* (ed. Macdonell, p. 19, Oxford, 1886), was one of the four authors of *Rig-Veda* 5. 24 (cf. the legend concerning him in *Bṛhaddēvatā*, 7. 84-102, ed. and tr. Macdonell, Cambridge, Mass., 1904). The name, however, occurs with tolerable frequency in Sanskrit (cf. Bohtlingk and Roth, *Sanskrit-Wörterbuch*, 7. 1086, St. Petersburg, 1875), and it would even seem to be found, under the form Šu-ba-an-di, or Šu-ba-an-du, in one of the Tell-el-Amarna Tablets, dating approximately from the fourteenth or fifteenth century B. C. (Winckler, *Thontafeln von Tell-el-Amarna*, Nos. 224-229, Berlin, 1896).

¹ To this list Krishnamachariar (*Introd.*, p. 37) adds the lost drama *Udayanacarita* (cf. Lévi, *Théâtre indien*, 1. 92; 2. 39, Paris, 1890; Schuyler, *Bibliography of the Sanskrit Drama*, p. 90, New York, 1906).

² In May, 1910, the *Svapnavāsavadattā* and nine other dramas of Bhāsa were discovered near Padmanābhapura by Ganapati Śāstrī, who later found another manuscript containing, among other plays, a second copy of the *Svapnavāsavadattā*. These dramas were edited, after this introduction was already in type, in the *Trivandrum Sanskrit Series*.

Sanskrit References to Subandhu. References in Sanskrit literature and inscriptions to *our* Subandhu (whose date is discussed below, pp. 8-11) are but scanty. By far the most important allusion is contained in the eleventh stanza of Bāṇa's introduction to his *Harsacarita* (seventh century):

*kavīnām agalad darpō nūnaṃ vāsavadattayā
śaktyē "va pāṇḍuputrānāṃ gatayā karṇagōcaram,*

'verily, the pride of <poets> melted away through the «*Vāsavadattā* coming to their ears» even as the pride of the <sages> melted away through the Pāṇḍavas' «Indra-given spear coming nigh Karna».'¹ Bāṇa is also supposed to allude to the *Vāsavadattā* when, in the twentieth stanza of his introduction to his *Kādambarī*, he declares his new work to be *iyam atītvayī kathā*, 'this story surpassing the two,' these being, according to the commentator, the *Vāsavadattā* and the *Brhatkathā*. About a century later Vākpati, the author of the Prakrit historical poem *Gauḍavaha*, wrote (v. 800), in describing himself:

*bhāsammi jalaṇamittē kantīdēvē a jassa rahuārē
sōbandharē a bandhammi hāriyandē a āṇandō,*

'in Bhāsa—the friend of fire—in the author of the *Raghu* (*vaṃśa*)—that lord of beauty—in Subandhu's work, and in that of Haricandra is his delight.' In Kavirāja's *Rāghavapāṇḍavīya*, which dates from about 1200 A. D., occurs the stanza (1. 41):

*subandhur bāṇabhattacha ca kavirāja iti trayal
vakraṅkti mārṅganipunāś caturthō vidyatē na vā,*

'Subandhu, Bāṇabhaṭṭa, and Kavirāja—these three be skilful in the path of ambiguity²; a fourth there is not found.' The

¹ This verse is interpolated at the end of the *Vāsavadattā* by the Telugu and Grantha editions, and Krishnamachariar (Introd., pp. 38-39) implies that it may have been written by Subandhu and later have found its way into the *Harṣacarita*. His theory is to me untenable. On the use of the signs < >, etc., see p. 17.

² On *vakraṅkti* see *Sāhityadarpana*, No. 641; Appayyadiksita, *Kuvalayānandakārikā*, 1. 158-159; *Kāvyaaprakāśa*, tr. Jhā, pp. 181-182, Benares, 1898; Bernheimer and Jacobi, in *ZDMG.* 63. 797-821; 64. 130-139, 586-590, 751-759; 65. 308-312. Subandhu is also mentioned immediately before Bāṇa in the *Sarasvatīkāntahāḥkaraṇa* according to Muller, *India, What can it Teach us*², p. 331, note 5, London, 1883, but I have not been able to find the reference.

twelfth-century *Śrīkanṭhacarita* of Mankha contains the stanza (2. 53):

*mēṇṭhē swardviradādhirōhiṇi vaśaṃ yātē subandhāu vidhēh
sāntē hanta ca bhāravāu vighaṭitē bāṇē vsādasprāh
vāgdēvyā viramantu mantuvīdhurā drāg dr̥ṣṭayaś cēṣṭatē
śiṣṭaḥ kaścana sa prasādayati tāṃ yadvāṇisadvāṇinī,*

‘Mēṇṭha having mounted the elephant of the sky [i.e., having died], Subandhu having yielded to the will of destiny, Bhāravi, alas, being at rest, and Bāna being broken, let the reason-reft glances of the sorrow-stricken goddess of speech [Sarasvatī] quickly find repose; for any one left that bestirreth himself doth win her, to whose voice she is a goodly dancer.’ Two centuries later, Śārṅgadhara, quoting Rājaśēkhara (cf. above, p. 1), who flourished about 900 A. D., in his *Paddhati* (cf. Aufrecht, ‘Ueber die Paddhati von Čārṅgadhara,’ in *ZDMG.* 27. 77; *Śārṅgadharapaddhati*, ed. Peterson, 1. No. 188, Bombay, 1888), made the citation:

*bhāṣō rāmilasāumilāu vararuciḥ śrīsāhasāṅkaḥ kavir
mēṇṭhō bhāravikālidāsataralāḥ skandhaḥ subandhuś ca yaḥ
daṇḍē bāṇadvākarāu gaṇapatih kantaś ca ratnākaraḥ
siddhā yasya sarasvatī bhagavatī kē tasya sarvē ’pi tē,*

‘Bhāsa, Rāmila, Sāumila, Vararuci, the poet Sāhasāṅka, Mēṇṭha, Bhāravi, Kālidāsa, Tarala, Skandha, and Subandhu, Daṇḍin, Bāṇa, Divākara, Gaṇapati, and the charming Ratnākara,—what are all they to him by whom the exalted Sarasvatī is possessed’? Rājaśēkhara also refers to Subandhu in the following stanza quoted by Aufrecht (*ZDMG.* 36. 366) from the *Saduktikarṇāmr̥ta* (cf. also Peterson and Durgāprasāda, *Subhāṣitāvalī of Vallabhadeva*, Introd., p. 57, Bombay, 1886; Krishnamachariar, Introd., p. 41):

*subandhāu bhaktir naḥ ka iha raghukārē na ramatē
dhṛtṛ dākṣīputrē harati haricandrō ’pi hr̥dayam
viśuddhōktiḥ śūraḥ prakṛtimadhurā bhāravigiras
tathā ”py antarmōdaṃ kam api bhavabhūtir vitanutē,*

‘in Subandhu is our delight ; who rejoiceth not in the author of the *Raghu(vanśa)*¹ ? satisfaction delighteth in the son of Dākṣī² ; even Haricandīa joyeth the heart ; of faultless diction is Śūra³ ; the words of Bhāravi are delightsome in theme ; Bhavabhūti doth infuse an inward pleasure.’ Krishnamachariar also cites an allusion to the author of the *Vāsavadattā* in Abhinavabhaṭṭabāṇa’s *Vīranārāyaṇacarita* (l.c.) :

*pratīkavibhīdanabāṇaḥ kavītātarugahanavīharāṇamayūrah
saḥṣṭdayalōkasubandhur jayati śrībhaṭṭabāṇakavirājaḥ,*

‘victorious is the noble Bhaṭṭabāṇa, king of poets, an arrow [or, “a Bāṇa”] for piercing hostile poets ; a peacock [or, “a Mayūra”] for wandering through the forest of the trees of poetry ; a goodly kinsman [or, “a Subandhu”] for all connoisseurs.’ An anonymous citation in the modern anthology *Subhāṣitaratnabhāṇḍāgāra* (ed. Parab, 3 ed., p. 56, Bombay, 1891) runs:

*māghaś cōrō mayūrō muraṇpur aparō bhāraviḥ sāravidyāḥ
śrīharṣaḥ kālidāsaḥ kavir atha bhavabhūtyākhyaḥ bhōjarājaḥ
śrīdaṇḍī diṇḍimākhyaḥ śrutimukutaḡgurur bhallaṭṭō bhattabāṇaḥ
khyātās cā ’nyē subandhuvādāya iha kṛtibhir viśvam āhlādayanti,*

‘Māgha, Cōra, Mayūra, Mura’s second foe (Murāri), Bhāravi in climax learned, Harṣa, Kālidāsa, and also the poet named Bhavabhūti, Bhōjarāja, Daṇḍin (hight “the Drum”), Bhallaṭṭa weighty with the diadem of fame, Bhaṭṭabāṇa, and other renowned ones, such as Subandhu, here on earth rejoice the universe with their compositions.’

In the latter part of the sixteenth century, Ballāla, in his *Bhōjaprabandha*, which he set forth as a history of Bhōja, who ruled at Dhārā (the modern Dhār) in the eleventh century, mentioned Subandhu, according to some manuscripts, as one of the thirteen principal members of the host of five hundred *literati* who graced the royal court (cf. Wilson, *Works*, 5. 174, London, 1865 ; Hall, *Introd.*, p. 7, note 1) ; but the list varies so extremely in the different manuscripts of the *Bhōjaprabandha*

¹ Kālidāsa.

² Pāṇini.

³ See Aufrecht, *Catalogus Catalogorum*, I, 660, Leipzig, 1891.

that little stress can be laid upon it, especially in view of the legendary character of the work as a whole. Finally, mention should also be made, for the sake of completeness, of an apparent allusion to the *Vāsavadattā* in Daṇḍin's *Daśakumāracarita* (ed. Godabole and Parab, p. 110, lines 11-12, Bombay, 1898): *anurūpabhartrgāmīnīnāṃ ca vāsavadattādīnāṃ varṇanēna grāhayā 'mśayan*, 'and make her repent by a description of Vāsavadattā and others who gained suitable husbands.' This clearly refers, however, to the well-known story of Vāsavadattā and Udayana (see above, p. 2); and it is equally impossible that the *vāsavadattām adhikṛtya kṛtō granthaḥ* mentioned in the *Vārttika* (probably third century B.C.) on Pāṇini, 4. 3. 87, should be connected in any way with Subandhu's romance.

It should also be noted that Naraṣiṃha Vāidya, one of the glossators of the *Vāsavadattā*, says: *kavir ayaṃ vikramāditya-sabhyah. tasmīn rājñi lōkāntaraṃ prāptē ētan nibandhaṃ kṛtavān*, 'this poet [Subandhu] was a retainer of Vikramāditya. When this king attained the other world, he [Subandhu] composed this work' (Hall, Introd., p. 6, note). Hall's manuscript D, moreover, which belongs to what I may tentatively call the 'South Indian recension' of the *Vāsavadattā* (see below, p. 38), terms Subandhu 'the son of Vararuci's sister' (*śrīvararucibhāginīya*), Vararuci himself being, as is well known, one of the 'nine gems' of Vikramāditya's court, flourishing at least later than the fifth century (Bloch, *Vararuci und Hemacandra*, p. 13, Gütersloh, 1893; cf. Macdonell, *History of Sanskrit Literature*, p. 324, London, 1900). Hall denies that Subandhu was Vararuci's nephew (Introd., pp. 6-7), but it is possible that the tradition contains a larger element of truth than is often supposed (cf. Wilson, *Works*, 5. 177, London, 1865). It is, at all events, echoed by the *Bhōjaprabandha*,—whatever be the value assigned to such testimony—which associates Subandhu and Vararuci in the passage already referred to.

Inscriptions of India mention Subandhu only once to my knowledge. ‡ This single instance is a Canarese record of 1168 A.D., found at Balagāmi (Rice, *Mysore Inscriptions*, p. 111,

Bangalore, 1879), which contains the words: 'In *śabda* a Pāṇini paṇḍita, in *nīti* Bhūṣaṇācārya, in *nāṭya* and other *bharata śāstras* Bharatamuni, in *kāvya* Subandhu, in *siddhānta* Lakulīśvara, at the feet of Śiva a Skanda adorning the world, thus is Vāma Śaktiyati truly described.' The only additional information thus gained is that by the twelfth century his fame had spread to southern India.

Subandhu's Allusions to Sanskrit Literature. If Subandhu is thus recognised but sparingly and indefinitely in the literature and epigraphy of his native land, he is himself most generous in alluding to the productions of other authors. The majority of his references, however, cast little light upon his date, for no real conclusions can be drawn from his mention of the *Bṛhatkathā* (ed. Hall, pp. 110, 147), the *Kāmasūtra* (ed. Hall, p. 89), the *Chandoviciti* section of the *Bhāratīyanāṭyaśāstra* (ed. Hall, pp. 94, note, 119, 235), the *Mahābhārata* and *Harivaṃśa* (ed. Hall, pp. 21, 27, 93, 234, 254; on Subandhu's indebtedness to the *Mahābhārata* see Cartellieri, 'Das Mahābhārata bei Subandhu und Bāṇa,' in *WZKM.* 13. 57-74), the *Rāmāyaṇa* (ed. Hall, p. 234), the *Upaniṣads* (ed. Hall, p. 235), and the Mīmāṃsā and Nyāya philosophies (ed. Hall, pp. 93, 235, 297), any more than we can derive any definite conclusions from his general and hostile mention of the Buddhists (ed. Hall, pp. 144, 179, 235, 255, 297 *bis*) and Jains (ed. Hall, pp. 93, 187, 297; cf. on these allusions to the Buddhists and the Jains Telang, 'Subandhu and Kumāṛila,' in *JRASBo.* 18. 150-159).¹

It has been held, on the basis of Śivarāma's commentary, that the words *bāuddhasaṅgatim ivā 'laṃkārabhūṣitām*, 'decked with <adornments> as an assembly of Buddhists is decked with the <Alaṃkāra>' (ed. Hall, p. 235), refer to the *Bāuddhasaṅgatyalāṃkāra* of Dharmakīrti (cf., in general, on Dharmakīrti, Pathak, 'Dharmakīrti and Śaṃkarācārya,' in *JRASBo.* 18. 88-96, and

¹ Reference should also be made, in this connexion, to the allusions collected in Kṛṣṇnamachariar's Introduction, received after these lines were written, to other Sanskrit literature, especially the *Mahābhārata* and *Rāmāyaṇa*, as well as to religion and philosophy (pp. 22-24, 27-28).

the criticism of Telang, *ib.* 18. 148-150). Since, however, Dharmakīrti is described by I-Tsing, who travelled in India in 671-695 A.D., as among those 'of late years' (*Record of the Buddhist Religion*, tr. Takakusu, p. 181, cf. p. lviii, Oxford, 1896); and since Tāianātha (*Geschichte des Buddhismus in Indien*, tr. Schiefner, pp. 184-185, St. Petersburg, 1869) makes him a contemporary of the Tibetan king, Srong-btsan-sgam-po, who died about 650 A.D. (Duff, *Chronology of India*, p. 53, Westminster, 1899), Lévi ('La Date de Candragomin,' in *Bulletin de l'École d'Extrême-Orient*, 1903, p. 18; cf. Kern, *Manual of Indian Buddhism*, p. 130, note 11, Strassburg, 1896) is doubtless right in denying that Subandhu makes any allusion to Dharmakīrti's activity (for an opposing view see Krishnamachariar, *Introd.*, p. 32).

This leaves but a single literary allusion in the *Vāsavadattā* which can in any way be construed as casting light on the date of the romance. The reference in question is *nyāyasthūtim ivō 'ddyōtakarasvarūpām*, 'revealing her beauty' as the permanence of the Nyāya system has its form from Uddyōtakara' (ed. Hall, p. 235). Since we know that Uddyōtakara wrote his *Nyāyavārttika* to refute the heterodox (i.e., Buddhist) views of Dignāga, who flourished between 520 and 600 A.D. (Kern, *op cit.* p. 129; Müller, *Six Systems of Indian Philosophy*, p. 477, London, 1899), it is obvious that Uddyōtakara, to whom Subandhu so unmistakably refers, can not have lived before the latter part of the sixth century. It is, therefore, certain that the *Vāsavadattā* can not be prior to the late sixth century of our era.

The Date of Subandhu. There is but one allusion in Subandhu's romance itself which can be interpreted as referring to a historical event. This is the tenth introductory stanza:

*sā rasavattā vihatā navakā vilasanti carati nō kaṁ kaḥ¹
sarasī 'va kīrtiśēṣaṁ gataṇvati bhuvi vikramādityē,*

'moisture' is destroyed, 'cranes sport not', 'the heron fares not forth'; yea, 'eloquence' is destroyed, 'new-comers make

¹ The theory of Mazumdar (*JRAS.* 1907, pp. 406-408), that the *kaṁ kaḥ* of this stanza involves an allusion to a Kanka dynasty, must be regarded as not proven.

disport», «who devours not whom»?—for Vikramāditya, like a lake, hath passed away on earth.' This has been taken, particularly by Hall (Introd., p. 6), to imply that Subandhu 'lived long posterior to the great Vikramāditya of Ujjayini.' Although some deny that this monarch, about whom cluster so many legends, ever existed (see, for example, Macdonell, *History of Sanskrit Literature*, pp. 323–324, London, 1900), such a view can scarcely be supported, and there is good reason to believe him to be identical with Candragupta II, who reigned from about 374 to 413 (Smith, *Early History of India from 600 B.C. to the Muhammadan Conquest*, 2 ed., pp. 275–283, Oxford, 1908). It would be most tempting, so far as the special problems of the *Vāsavadattā* are concerned, could one accept the view, argued with great learning by Hoernle ('Some Problems of Ancient Indian History,' in *JRAS.* 1903, pp. 545–570, and 'The Identity of Yaśodharman and Vikramāditya, and some Collaterals,' *ib.* 1909, pp. 89–144; against this Fleet, 'Dr. Hoernle's Article on Some Problems of Ancient Indian History,' *ib.* 1904, pp. 164–166, and Smith, 'The Indian Kings named Śilāditya, and the Kingdom of Mo-la-p'o,' in *ZDMG.* 58. 787–796), that Yaśōdharman (on whom see also Smith, *op. cit.* pp. 301–302), whom he identifies with the great Vikramāditya, 'founded his Mālava empire about 533 A.D., and reigned up to about 583 A.D.' Hoernle accordingly dates Subandhu in the second half of the sixth century; and holds that the *Vāsavadattā* was written before 606–612, the latter year being that of Harṣa's coronation. Attractive as is this hypothesis, I am compelled to admit that it can scarcely be used to determine the date of Subandhu, the whole evidence of Indian history being against it.

The period following the death of Vikramāditya is described in the stanza quoted above as one of degeneration, and there may be a covert allusion to the same (or a similar) evil state of affairs in the phrase *navanṛpaticitavṛttibhir iva kulyāpamānakārīṇibhir*, 'as the disposition of new monarchs causes dishonour to the honourable' (ed. Hall, p. 220). Hoernle, holding that Vikramāditya's successor was his son Śilāditya, who was dethroned

by his enemies (probably about 593 A.D.), being 'replaced in the kingdom of his father' (probably before 604 A.D.) only by the aid of the Hun, Pravarasēna II of Kashmir (*Rājatarāṅgiṇī* 3. 330), has evolved a most ingenious theory which I was long inclined to adopt. Śilāditya is, on this hypothesis, described as not only unfortunate, but cruel, as evidenced by his execution of the Māukharī Grahavarman, king of Kanauj, and the brutal fettering and imprisonment of the dead monarch's young wife, Rājyaśrī (*Harṣacarita*, tr. Cowell and Thomas, p. 173, London, 1897); and as unpatriotic, this being shown by his acceptance of assistance from non-Aryan Huns. Despite his restoration by Pravarasēna, the reign of Śilāditya, who, Hoernle maintains, succeeded his father, Vikramāditya, about 583 A.D., came to a disastrous end in 606 (or 605), when he was utterly defeated by Rājyavardhana II, the brother of the famous Harṣavardhana who is the hero of the *Harṣacarita*. Harṣavardhana himself succeeded to the throne of Thāṇēsar in 606, when Rājyavardhana was treacherously slain by the Gāuḍa king, Śaśāṅka, and reigned until 648 (on Harṣavardhana, in general, cf. Ettinghausen, *Harṣa Vardhana, empereur et poète de l'Inde septentrionale*, Paris, 1906).

While holding this theory, I gave to it the pleasing embellishment of an hypothesis, without real basis, that the dynasties to which Vikramāditya and Harṣavardhana belonged were rivals, and that Bāṇa was the faithful eulogist of Harṣavardhana exactly as Subandhu was loyal to Vikramāditya. Since, moreover, Bāṇa's monarch had been victorious over the degenerate son of Subandhu's royal patron, I deemed that Bāṇa had deliberately set out to surpass Subandhu, so that Harṣavardhana's court might excel Vikramāditya's in literature as well as in arms. Thus, there would have been a deeper motive for Bāṇa to write the *Harṣacarita* than the mere incentive of literary emulation which is generally ascribed to him.

History does not sustain this elaborate figment, which I have recorded mainly to keep others from possible pursuit of a false clue. Not only was Vikramāditya not identical with Yaśōdharman,

as already noted, but Śīlāditya was the very reverse of a cruel monarch (Smith, *Early History of India from 600 B.C. to the Muhammadan Conquest*, 2 ed., p. 306, Oxford, 1908). If one were to stress the theory of rivalry both in letters and in war, one might suppose that Subandhu was a courtier either of Śāsāṅka of Gāuḍa or of Dēvagupta of Eastern Mālava (cf. Ettinghausen, *op. cit.* pp. 36–38, 148), both of whom were ignoble in character. But of this there is not the slightest evidence; and even if the name of the father of either of them was Vikramāditya (a most improbable hypothesis), that would give little point to Subandhu's stanza, which plainly alludes to the famous Vikramāditya, and is, therefore, only a conventional harking back to happy times long past. In determining the date of the *Vāsavadattā* I am forced to consider the lines under discussion as utterly valueless.

While the sole known basis for assigning a *terminus a quo* to the composition of Subandhu's romance is, as we have seen, the allusion to Uddyōtakara, who probably flourished in the latter half of the sixth century, the *terminus ad quem* is almost certainly the date of Bāṇa's *Harṣacarita*. This romance, which was left unfinished by its author, ends abruptly with the rescue of Rājyaśrī, the sister of Harṣavardhana and widow of Graha-varman (i.e. 607, or 606), though Harṣa had reigned several years when Bāṇa wrote (*Harṣacarita*, tr. Cowell and Thomas, pp. 75–76, London, 1897). The precise date of composition of Bāṇa's second romance, the *Kādambarī*, is unknown; but, as Bāṇa died before completing it (*Kādambarī*, tr. Ridding, p. 182, London, 1896), it must have been written considerably after the *Harṣacarita*. It may also be regarded as certain that Subandhu lived later, probably by at least a century (cf. p. 12), than Daṇḍin, the author of the picaresque *Daśakumāracarita* (Weber, *Indische Streifen*, i. 311–315, 353, 372, Berlin, 1868; *Daśakumāracarita*, tr. Meyer, pp. 120–127, Leipzig, 1902; Collins, *The Geographical Data of the Raghuvamśa and Daśakumāracarita*, p. 46, Leipzig, 1907, places Daṇḍin's literary activity before 585 A.D.).

The Place of Composition of the *Vāsavadattā*. The question next arises as to the place of composition of the *Vāsavadattā*.

Here the answer must be still more vague.¹ It is obviously impossible that the romance was written at the court of Bhōja, as some manuscripts of the *Bhōjaprabandha* would imply, for that ruler did not reign at Dhārā until the eleventh century; nor does there seem to have been any Bhōja reigning in the latter part of the sixth century at whose court Subandhu might have been, thus being confusedly located by Ballāla in the train of the famous Bhōja of Dhārā. One might, indeed, by reckless theorising, allege that Subandhu, thus being placed at Dhārā in Mālava, had actually been a courtier either of Dēvagupta of Eastern Mālava or of Śilāditya of Mo-la-p'o (Western Mālava); but the real reason for this wild statement by the author of the *Bhōjaprabandha* (or, more probably, by one of his interpolators) was obviously the identification, occasionally made by Sanskrit authors (cf. Weber, *Akademische Vorlesungen über indische Literaturgeschichte*, 2 ed., pp. 218-219, Berlin, 1876; Rajendralala Mitra, 'Bhoja Rājā of Dhār and his Homonyms,' in *JASBe.* 32. 93), of Bhōja and Vikramāditya, an equation too absurd to require refutation.

To sum up the discussion, we can say with reasonable certainty only that the *Vāsavadattā* was written by Subandhu at a place unknown, probably between 550 and somewhat after 606 A. D., the *terminus a quo* being the circumstance that Uddyōtakara cannot have flourished until at least the middle of the sixth century, and the *terminus ad quem* by the date of composition of the *Harṣacarita*, early in the seventh century.²

¹ Absolutely no clue is given by the purely conventional geography of the romance, on which see Weber, *Indische Streifen*, 1. 385, Berlin, 1868.

² Krishnamachariar devotes a long section of his Introduction (pp. 30-48) to a discussion of Subandhu's date, which he places after Bāna and before Vāmana, the author of the *Kāvya-lankāra-vṛtti*, whom tradition makes a minister of Jayāpīda of Kashmir (779-813; cf. Duff, *Chronology of India*, pp. 68, 70-71, Westminster, 1899). He rightly argues that the various references in Sanskrit authors to Subandhu and Bāna allow of no conclusion as to the priority of the *Vāsavadattā*; but some of his hypotheses, as that Subandhu's dislike of Buddhism proves him to be later than Bāna (p. 45), as well as his general implication that the difference between the two writers is due to degeneration of style (cf. pp. 14-18), are, in my judgment, certainly untenable; nor does he touch with sufficient depth upon what evidence may be drawn from Indian history

Data Concerning Subandhu's Life. Our knowledge of Subandhu is most meagre. In the thirteenth stanza of his introduction to the *Vāsavadattā* he terms himself *sujanāikabandhu*, which Hall (Introd., p. 24), following the commentator, Śivarāma, renders 'an intimate of none but the virtuous,' although the word should rather be translated 'Sujana's only brother.'¹ The tradition that Subandhu was the nephew of the Prakrit grammarian, Vararuci, has already been mentioned (see above, p. 6), though with disapproval; and there seems also to have been a legend that he was, by birth, a Kashmirian Brāhman (Weber, *Indische Strciften*, I. 371, Berlin, 1868, quoting Cunningham, in *JASBe.* 17. 98-99).²

Subandhu is not known to have written anything besides the *Vāsavadattā*. Citations are made from him in the *Śārṅga-dharapaddhati*, *Subhāsitāvalī*, *Padyāvalī*, and *Sūktikarṇāmṛta* (Aufrecht, *Catalogus Catalogorum*, I. 726, Leipzig, 1891); but the quotations in the first two anthologies, which alone are thus far edited [by Peterson (Bombay, 1888) and by Peterson and Durgāprasāda (Bombay, 1886), respectively], are drawn exclusively from the *Vāsavadattā*. Hall (Introd., p. 48, note). it is true, found in the still unedited *Padyavēṇī* of Vēṇidatta, compiled about the reign of Shāh Jahān (early 17th century), the following distich then supposed to have been written by Subandhu.

akṣamālāpavṛttijñā kuśāsanaparigrahā
brāhmī "va dāurjanī saṃsad vandanīyā samēkhalā,

'an assembly of scoundrels, knowing <how to live by disparaging speeches>, accepting <evil teachings>, and <<wicked to the just>>, should be honoured even as an assembly of Brāhmins knowing

¹ Cartellieri, 'Das Mahābhārata bei Subandhu und Bāna,' in *WZKM.* 13. 72, translates the stanza thus 'Durch eine Gnadengabe, die Sarasvatī ihm verliehen, hat Subandhu — d. h. der edle Freunde hat — dieses Buch gemacht; obzwar Subandhu — d. h. der hundert Freunde hat — hat er doch nur den Edlen zum einzigen Freund; eine wahre Schatzkammer ist er in der Kunst, Silbe für Silbe doppelstimmige Dichtungen zu verfertigen.' On Sujana as a proper name see Aufrecht, *op. cit.* 3. 149, Leipzig, 1903.

² It is interesting to note, in this connexion, that Krishnamachari holds that Subandhu was a Vaiṣṇavite and an adherent of the Mīmāṃsā philosophy (Introd., pp. 23, 28).

‘the end of their rosaries’, accepting «seats of *kuśa*-grass», and «girt with their girdles».’ The distich was not, however, written by Subandhu, but by Trivikrama Bhaṭṭa, the author of the *Damayantīkathā*, or *Nalacampū* (1. 7 ; cf. Bohtlingk, *Indische Sprüche*, 2 ed., No. 52, St. Petersburg, 1870–1873), who flourished about 915 A.D. (Duff, *Chronology of India*, p. 85, Westminster, 1899).¹

The *Vāsavadattā* a *Kathā*. The *Vāsavadattā* is expressly stated by many manuscripts (cf. Hall’s ed., p. 300, note 7, and Śivarāma *ad loc.*) to be an *ākhyāyikā*, or ‘tale,’ this being very possibly influenced by the reference to some work entitled, from the name of its heroine, *vāsavadattākhyāyikā* in the *Vārttika* on Pāṇini 4. 3. 87 (cf. also the *Vārttika* on 4. 2. 60, and see Krishnamachariar, *Introd.*, pp. 36–37). The *ākhyāyikā*, according to Sanskrit rhetoricians (cf. Regnaud, *Rhétorique sanskrite*, pp. 76–77, Paris, 1884), is a division of *gadya*, or poetical prose ; and the classical example is the *Harṣacarita* of Bāṇa, who himself seems to intimate that the *Vāsavadattā* likewise belongs to this category by using the term *ākhyāyikākārā*, ‘authors of *ākhyāyikās*,’ immediately before his allusion to Subandhu’s romance, in the tenth stanza of his introduction to the *Harṣacarita*. The classic description of the *ākhyāyikā* is given in the following passage of the *Sāhityadarpaṇa* (ed. Roer, No. 568, Calcutta, 1851) :

*ākhyāyikā kathāvat syāt kavēr vaṃśādīkīrtanam
asyām anyakavīnāṃ ca vṛttaṃ gadyaṃ kvacit kvacit
kathāṃśānāṃ vyavacchēda āsvāsa iti badhyatē
āryāvakraṭrāpavakraṇāṃ chandasā yēna kēnacit
anyāpadāśēnā "śvāsamukhē bhāvyarthasūcanam,*

‘the *ākhyāyikā* should be as the *kathā*. (There should be) in it an account of the lineage of the poet and of other poets ; poetry

¹ Krishnamachariar (*Introd.*, pp. 39–40) calls attention to a number of passages in the *Nalacampū* (ed. Bombay, 1885 ; new ed., 1903) in which he holds that Trivikrama Bhaṭṭa imitated Subandhu. He likewise notes parallels between the *Vāsavadattā* and the *Jīvandharacampū* of Haricandra (p. 52), who wrote after 897 A.D. (p. 44), *Śiśupālavadhā* (p. 53), *Rāmāyaṇa* (p. 64), *Meghadūta* (p. 54), *Vikramōrvaśī* (pp. 62, 64), and *Mālatīmādhava* (pp. 61–62), as well as the *Harṣacarita* (pp. 53–57), and *Kādambarī* (pp. 52, 53, 55, 57, 63).

in some places (and) prose in others (should be employed); divisions, called "sighs," are used for the divisions of the story; at the beginning of the "sighs" (there should be) an intimation of the theme, under the guise of something else, by any metre whatsoever of the *āryā*, *vaktra*, or *apavaktra* (classes).'

The *kathā*, or 'story,' best represented by Bāṇa's *Kādambarī*, is described by the *Sāhityadarpaṇa* (No. 567) as follows :

*kathāyaṃ sarasaṃ vastu padyāir eva vinirmitam
kvacid atra bhavēd āryā kvacid vaktrāpavaktrakē
ādāu padyāu namaskāraḥ khalādēr vṛttakīrtanam,*

'in the *kathā* a theme with poetic sentiments is represented even with poetry; in it there should be the *āryā* metre in some places, (and) the *vaktra* and *apavaktra* metres in other places; at the beginning (there should be) homage in verse (to a divinity, also) a description of the character of knaves and the like.' The older, and in my judgment the better, definition of this type of Sanskrit literature, however, is given by Daṇḍin, the author of the picaresque *Daśakumāracarita*, who says (*Kāvyaadarśa* 1. 23-25, 28) :

*apādaḥ padasantānō gadyam ākhyāyikā kathā
iti tasya prabhēdāu dvau tayōr ākhyāyikā kila
nāyakēnā "va vācyā "nyā nāyakēnē 'tarēṇa vā
svaguṇāviṣkriyā dōṣō nā 'tra bhūtārthaśaṃsinah
api tv aniyamō drṣṭas tatrā 'py anyāir udīranāt
anyō vaktrā svayaṃ vē "ti kīdṛg vā bhēdalakṣaṇam
.....
tat kathākyāyikē "ty ēkā jātiḥ sañjñādvayāñkitā
atrāi "vā 'ntarbhaviṣyanti śēṣās cā "khyānājātayaḥ,*

'prose is a series of words without strophes; its two classes are the *ākhyāyikā* (and) the *kathā*. Now, the *ākhyāyikā* should be spoken by the hero, the other (the *kathā*) by the hero or another. A revelation of one's own personality, if he narrates facts, is no fault here. Nevertheless, the lack of fixed distinction is seen from the story being told by others even there (in the *ākhyāyikā*). Whether another (is) the speaker, or one's self, is a sorry standard

of discrimination..... Therefore the *kathā* (and) *ākhyāyikā* are one category marked with a double name ; and here, too, will be comprised the other categories of stories.'¹

In support of this statement of Daṇḍin, it may be noted that the *Vāsavadattā*, though termed, as we have seen, an *ākhyāyikā* lacks the necessary divisions into 'sighs' ; in its opening stanzas it (like a *kathā*) describes 'the character of knaves and the like' (introductory stanzas 6-9) ; and it contains a long episode spoken by another than the hero—the conversation of the *maina* with his mate concerning the heroine of the story. The manifest resemblance of the *Vāsavadattā* to the *Kādambarī*, which is considered to be a *kathā*, together with its unlikeness to the *Harsacarita*, whose technique it should share, were it really an *ākhyāyikā*, also serves to confirm the views of Daṇḍin rather than those of the *Sāhityadarpaṇa*. One need have little hesitation, therefore, in regarding the *Vāsavadattā* as technically a *kathā*.²

The 'Style' and Rhetorical Embellishments of the *Vāsavadattā*. The *rīti*, or 'style,' of the *Vāsavadattā* is the *Gāuḍī*, which the *Sāhityadarpaṇa* (No. 627) defines as follows (cf., in general, Regnaud, *Rhétorique sanskrite*, pp. 253-255, Paris, 1884):

*ōjahprakāśakāir varṇāir bandha āḍambarah punah
samāsabalulā gāuḍī,*

'the *Gāuḍī*, moreover, is a resonant arrangement (of words) with sounds expressing strength, (and) abounds in compounds.' Vāmana, in his *Kāvya-śāstra* (I. 2. 12), describes this 'style' as 'consisting of strength (*ōjas*) and grace (*kāntī*),' while avoiding 'sweetness' (*mādhurya*) and 'softness' (*sāukumārya*). According to the *Kāvyaadarśa* (I. 44a, 46a, 54a, 92a), moreover, the *Gāuḍī* especially affects alliteration, etymologising, and hyperbole.³ When it is added that, as the *Kāvyaadarśa* (I. 14-29) also

¹ It may be mentioned in passing that Ānandavardhana's *Dhvanyāloka*, 3. 8 (tr. Jacobi, in *ZDMG.* 56. 789), states that compound words are longer in the *ākhyāyikā* than in the *kathā*.

² I am glad to note that my conclusion in this respect is confirmed by Krishnamachariar (Intro., pp. 8-9).

³ Krishnamachariar (Intro., pp. 28-29) notes the prevalence in the *Vāsavadattā*

states, an *ākhyāyikā*, *kathā*, or other form of narrative should, like poetry in general, include descriptions of battles, cities, oceans, mountains, seasons, sunrise, moonrise, and the like (each and all of which may be exemplified from the *Vāsavadattā*), we see at once how closely Subandhu was restricted in the composition of his romance, and how faithfully and minutely he discharged his self-imposed task.

The slender thread of narrative in the *Vāsavadattā* is embellished with many forms of literary adornment, which, indeed, constitute by far the major portion of the work. First and foremost among these embellishments stands the *ślēṣa*, or 'paronomasia,' and with good reason Subandhu declares himself to be 'a repository of cunning skill in arranging a series of paronomasias in every syllable' (*pratyaksarasāślēṣamayaprabandhavinyāsa-vāidagdhyanidhir*, introductory stanza 13). The *ślēṣa* is well defined by Daṇḍin, in his *Kāvyaadarśa* (2. 363; cf. Regnaud, *Rhétorique sanskrite*, pp. 227-229, Paris, 1884; *Sāhityadarpaṇa*, No. 705; *Kāvyaaprakāśa*, tr. Jhā, pp. 188-197, 217-218, Benares, 1898; *Kuvalayanandakārikā*, 1. 62), as follows:

ślēṣaḥ sarvāsu puṣṇāti prāyō vakrōktiṣu śriyaṃ

bhinnam dvaidhā svabhāvōktir vakrōktiś cē 'ti vāñmayam

'the paronomasia generally enhances the beauty in all equivocations; the phraseology (is) divided in two parts: the natural meaning and the equivocal meaning.' Examples of the *ślēṣa*, usually intimated in the *Vāsavadattā* by *iva*, 'as' (and indicated in this translation by <> or, when double and triple, by «», ««»), abound in Subandhu's romance. As a single specimen may be cited *vānarasēnām iva sugrīvāṅgadōpaśōbhītām*, 'adorned with a

of *utkalukāprāya*, or style of long compounds and words containing alliteration (Regnaud, *Rhétorique sanskrite*, p. 75, Paris, 1884), and of the *vrtti ārabhaṭi*, or 'violent manner' of scenes of awe and conflict (Lévi, *Théâtre indien*, 1. 92-93, Paris, 1890). The 'manner' is also sometimes *madhyamakāśīṣikī* (according to Vidyānātha, the author of the *Pratāparudrayaśōbhūṣana* [cf. Regnaud, *op. cit.*, pp. 377-378], quoted by Krishnamachariar, *mṛdvarthē 'py anatiṣṭhānabandhā madhyamakāśīṣikī*, 'not conjoined with excessive dignity in a gentle theme'), and the style is mostly *nārikēlāpaka* (according to Vidyānātha, *sa nārikēlāpakaḥ syād antargūḍharasōdayaḥ*, 'the rising of hidden flavour'), although sometimes *ānrapāka* (for which no definition is given).

⟨beautiful throat (*sugrīva*) and with armlets (*aṅgada*)⟩ as the army of monkeys was adorned by ⟨Sugrīva and Angada⟩' (ed. Hall, pp. 63-64).¹

The figure next in frequency to the *ślṣa* in the *Vāsavadattā* is the *virōdha*, or 'antithesis,' where the superficial meaning is self-contradictory, while the paronomasiac reading renders the phrase consistent, and even intensifies it. This rhetorical embellishment is defined as follows in the *Kāvyaadarśa* (2. 333; cf. *Sāhityadarpaṇa*, No. 718; *Kāvyaaprakāśa*, tr. Jhā, pp. 233-235, Benares, 1898; *Kuvalayānandakārikā*, 1. 74):

*viruddhānāṃ padārthānāṃ yatra saṃsargadarśanam
viśeṣadarśanāyāi "va sa virōdhaḥ smṛto yathā,*

'when there is an apparent union of antithetical objects simply to show the distinction (between them), it is called *virōdha*.' The conventional sign of the *virōdha* in the *Vāsavadattā* is *api*, as *iva* is indicative of the *ślṣa*. As an example of the countless instances of the *virōdha* in Subandhu's romance, mention may be made of *agrahēṇā 'pi kāvyajīvaajñāna*, 'which ⟨has no planets (*a-graha*)⟩ yet knows ⟨Venus (*kāvya*=Śukra=the planet Venus) and Jupiter (*jīva*=Bṛhaspati=the planet Jupiter)⟩, for it is ⟨free from theft (*a-graha*)⟩ and knows ⟨the essence (*jīva*) of poetry (*kāvya*)⟩' (ed. Hall, pp. 113-114).

Besides these two rhetorical devices, Śivarāma, in his commentary on the *Vāsavadattā*, enumerates a long series of *alaṅkāras*, or 'adornments,' which will now briefly be considered.

The *parisaṅkhyā*, or 'special mention,' usually combined with the *ślṣa* in the *Vāsavadattā*, is an affirmative statement with the implied negation of the paronomasiac meaning of the phrase, and is thus defined by the *Sāhityadarpaṇa* (No. 735; cf. *Kāvyaaprakāśa*, tr. Jhā, pp. 245-246, Benares, 1898; *Kuvalayānandakārikā*, 1. 112):

¹ On Subandhu's fondness for paronomasia see, further, Krishnamachariar, *Introd.*, pp. 18-20, who also calls attention to repetitions of paronomasia on the same word (p. 27) as well as to the frequent repetition of the same phrase in the romance (pp. 25-26).

*praśnād apraśnatō vā "pi kathitād vastunō bhavēt
tādyganyavyapōhaś cōc chābda ārtthō 'thavā tadā
parisaṅkhyā,*

'if there is either an expressed or implied exclusion, whether with or without an interrogation, of a thing similar to (but) other than the object mentioned, then it is a *parisaṅkhyā*.' An example from the *Vāsavadattā* is *nētrōtpātanaṃ munīnām*, 'roots (*nētra*)' were plucked out only in the case of «wormwood-trees (*munīnām*)» (for «ascetics (*munīnām*)» did not pluck out their «eyes (*nētra*)»' (ed. Hall, p. 19).

The *mālādīpaka*, or 'garland elucidator' ('verkettete Klimax,' according to Bohtlingk, *Sanskrit-Wörterbuch in kürzerer Fassung*, s. v., St. Petersburg, 1879-1889), is a rhetorical repetition of words in a sequence so as to heighten the effect, and is thus defined by the *Kāvya-darśa* (2. 108; cf. *Kāvya-prakāśa*, tr. Jhā, p. 226, Benares, 1898; *Kuvalayānandakārikā*, 1. 105):

*pūrvapūrvavṛjapēkṣiṇī
vākyamālā prayuktē "ti tan mālādīpakaṃ matam,*

'a conjoined series of words, each of which refers to the one preceding, is considered a *mālādīpaka*.' As an example may be cited *bhujadaṇḍēna kōdaṇḍaṃ kōdaṇḍēna śarālḥ śarāir aśiśras*, 'by his staff-like arm the bow, by the bow the arrows, by the arrows his foeman's head' (ed. Hall, p. 41).

The *utprēkṣā*, or 'poetic fancy,' usually indicated, like the *ślēṣa*, by *iva*, 'as,' in the *Vāsavadattā*, and one of Subandhu's favourite rhetorical devices, is thus concisely defined by the *Sāhitya-darpaṇa* (No. 686; cf. *Kāvya-darśa*, 2. 221; *Kāvya-prakāśa*, tr. Jhā, p. 211, Benares, 1898; *Kuvalayānandakārikā*, 1. 30):

bhavēt sambhāvanō "tprēkṣā prakertasya parātmanā,

'poetic fancy would be the imagining of an object under the character of something else.' Examples of this figure abound in the *Vāsavadattā*, as in the following description of the moon: *dadhidhavalē kālakṣapaṇakagrāsapiṇḍa iva niśāyamunāphēna-puñja iva mēnakānakhamārjanasilāsakala iva*, 'while he was white, as it were, with the curds which constitute a morsel of food

for (Buddhist) ascetics at their mealtime, and was like a mass of Yamunā's foam by night, and resembled a fragment of stone for the polishing of Mēnakā's nails' (ed. Hall, p. 44).¹

The *yamaka*, 'repetition' or 'chiming,' is the repeating of words or parts of words of similar sound but divergent meaning, which the *Kāvya-darśa* (I. 61; cf. 3. 1-37; *Sāhityadarpaṇa*, No. 640; *Kāvya-prakāśa*, tr. Jhā, pp. 185-188, Benares, 1898; *Kuvalayānandakārikā*, 4. 6) describes as

āvrttiṃ varṇasaṅghātagōcarāṃ yamakaṃ viduḥ,

'a repetition consisting of a combination of sounds they know as *yamaka*.' This is illustrated by the following passage from the *Vāsavadattā*: *āṇḍōlitakusumakēsarē kēsarēṇumuṣi raṇitamadhuramaṇināṃ ramaṇināṃ vikacakumudākarē mudākarē*, '(when there blew a wind that) rocked the filaments of the flowers and removed their pollen from the hair of damsels wearing delight-somely tinkling jewels, whilst it had an abundance of expanded white lotuses, and caused pleasure' (ed. Hall, pp. 52-53).

The *prāuḍhōkti*, or 'pomposity,' is thus defined by the *Kuvalayānandakārikā* (I. 124):

prāuḍhōktir uktā 'rthāhētōs taddhātutvaprakalpanam,

'in the absence of a cause for a thing, the invention of a cause for it is called *prāuḍhōkti*.' It is exemplified in the *Vāsavadattā* by the passage describing the heroine's lip as *mukhacandra-sannihitasandhyārāgēṇa dantamaṇirakṣāsindūramudrānukārīṇā*, 'which had the glow of eventide in close proximity to her moon-like face; which had what seemed to be a minium seal as a guard for the jewels of her teeth' (ed. Hall, p. 58).

The *rūpakātīśayōkti*, or 'hyperbolic metaphor,' is merely an exaggerated form of the preceding *alaṃkāra*. It is thus defined in the *Kuvalayānandakārikā* (I. 34):

rūpakātīśayōktiḥ syān nigīryādhyavasānataḥ,

'identification so that (the object identified) should be swallowed

¹ On the similes in the *Vāsavadattā* see also the examples collected by Krishnamachariar, *Introd.*, pp. 20-22.

up (and thus completely disappear) would be *rūpakātisayōkti*, and as an example may be cited, from the description of Vāsavadattā just quoted, the passage *vilōcanēndīvarabhramarapañk-
tibhyāṃ mukhamadanamandiratōraṇābhyāṃ rāgasāgaravēlābh-
yāṃ yāuvananartakalāsikābhyāṃ bhṛūlatābhyāṃ virāiamānāṃ*, 'adorned with delicate brows which were clusters of bees about her blue-lotus eyes ; portals of her face that formed the abode of Love ; the shores of Passion's sea ; wantoning in youthful dancing' (ed. Hall, p. 61).

The *akramātisayōkti*, or 'fused hyperbole,' is closely akin to the preceding rhetorical figure, of which it is merely an intensification. It receives the following definition in the *Kuvalayānandakārikā* (1. 39) :

akramātisayōktiḥ syāt sahatvē hētukāryayōḥ,

'*akramātisayōkti* would be in the unity of cause and effect.' Śivarāma cites but one instance of the figure in the *Vāsavadattā*, this being *samaṇi dvisāṃ dhanuṣāṃ ca jīvākṛṣṭiṃ yōdhās cakruḥ*, 'the warriors drew at once the <lives (*jīva*)> of their foes and the <strings (*jīvā*)> of their bows' (ed. Hall, p. 295).

Two other forms of hyperbole are mentioned by Śivarāma as occurring in Subandhu's romance. The first of these is *bhēdakātisayōkti*, or 'hyperbole of differentiation.' It is defined as follows in the *Kuvalayānandakārikā* (1. 36) :

bhēdakātisayōktis tu tasyāi "vā 'nyatvavarṇanam,

'*bhēdakātisayōkti* is the description of that (which is the subject under discussion) by means of differentiation,' and it is exemplified in the *Vāsavadattā* by *prthur api gōtrasamutsāraṇavistāritabhūmaṇḍalāḥ*, 'Prṥthu <levelled the earth by banishing the mountains> (but Cintāmaṇi <covered the earth by sending forth his offspring>)' (ed. Hall, p. 22).

The remaining form of hyperbole in the *Vāsavadattā* is *sambandhātisayōkti*, or 'hyperbole of connexion,' which is thus defined in the *Kuvalayānandakārikā* (1. 37) :

sambandhātisayōktiḥ syād ayōgē yōgakalpanam,

'*sambandhātisayōkti* would be the invention of connexion when

connexion is absent,' as when Subandhu describes trees as being *anūrukarakaśābhghātāparavaśaravirathaturagagrāsaviṣamitapa-llavāis*, 'with shoots made uneven by the feeding of the horses of the chariot of the sun which are obedient when lashed by the whip in the hands of Anūru' (ed. Hall, p. 120).

The *ratnāvalī*, or 'jewel necklace,' is defined as follows in the *Kuvalayānandakārikā* (I. 139):

kramikāprakṛtārthānāṃ nyāsaṃ ratnāvalīṃ viduḥ,

'an arrangement of objects serially irrelevant they know as *ratnāvalī*,' and is exemplified in the *Vāsavadattā* where the heroine is described as *vikacēna nētrakamalēna śanāiścarēṇa pādēna tamasā kēśapāśēna grahamayīm iva*, 'she seemed to be made of planets: of <Venus>, for she had <wide-open> lotus eyes; of <Saturn>, for she had <slow-moving> steps; of <Rāhu>, for she had <dark> heavy hair' (ed. Hall, p. 64).

The *kāvyaṅga*, or 'poetic reason,' is thus defined by the *Sāhityadarpaṇa* (No. 710; cf. *Kāvyaṇṣa*, tr. Jhā, pp. 238-239, Benares, 1898; *Kuvalayānandakārikā*, I. 120):

hētōr vākyapadārthatvē kāvyalingaṃ nigadyatē,

'*kāvyaṅga* is applied to the implication of a cause in a sentence or word,' and finds exemplification in the *Vāsavadattā* in the passage *khalāḥ punas tad anīṣṭam anucitam eva 'vadhārayanty anīṣṭōd-bhāvanarasōttaram hi khalahṛdayam*, 'the wicked, on the other hand, make it (thy conduct) out to be undesirable and indecorous; for the heart of the wicked man finds its highest delight centred in bringing to light what is undesirable' (ed. Hall, p. 70).

The *mīlita*, or 'vanished,' denotes a complete loss of distinction between two objects because of their superficial resemblance, as is expressed by the definition of the *Kuvalayānandakārikā* (I. 145; cf. *Kāvyaṇṣa*, tr. Jhā, pp. 253-254, Benares, 1898; Ruyyaka's *Alaṃkārasarvasva*, ed. Durgāprasāda and Parab, p. 167, Bombay, 1893):

mīlitam yadi sādṛśyād bhēda eva na lakṣyatē,

'if, because of similarity, a distinction is not observed, it is *mīlita*.' As an example from Subandhu I may cite *mādhurya-*

śāityasucitvasantāpaśāntibhiḥ payaḥ paya ivē 'ti, 'fancying that "water is as milk because of its sweetness, coolness, purity, and healing of distress"' (ed. Hall, p. 80).

The *anuprāsa*, or 'alliteration,' a rhetorical figure found with considerable frequency in Subandhu's romance, is thus defined by the *Sāhityadarpaṇa* (No. 633; cf. *Kāvyaadarśa*, I. 55, *Kāvya-prakāśa*, tr. Jhā, pp. 182-184, Benares, 1898; *Kuvalayānandakārikā*, 4. 2-5):

anuprāsaḥ śabdāsāmyaṃ vāiśamyē 'pi svarasya yat,

'*anuprāsa* (is) a similarity of sound, despite a dissimilarity of the vowel.' As an example from the *Vāsavadattā* may be cited these two adjectives descriptive of the River Rēvā: *madakalakalaham-sasārasarasitōdbhrāntabhāḥkūṭavikaṭapucchacchatāvyaḍhūtavikacakamalakhaṇḍavīgalitamakarandabindusandōhasurabhitasalīlayā... upakūlasaṅjātānalanikuṇḥjapūṇjītakulāyakukkuṭaḥaṭāghhūkā-rabhāiravatīrayā*, 'whose waters were perfumed by the abundance of the drops of liquid which had fallen from the fragments of full-blown lotuses shaken by many monstrous tails of *bhāḥkūṭa*-fish that had been terrified by the notes, indistinct for passion, of geese and herons; . . . whose banks were strident with the screams of multitudes of wild cocks whose nests thronged the bowers of reeds that had sprung up near its shores' (ed. Hall, pp. 95, 98).

The *sama*, or 'equal,' is thus defined in the *Kāvyaadarśa* (I. 47; cf. *Sāhityadarpaṇa*, No. 618; *Kāvya-prakāśa*, tr. Jhā, pp. 175-176, Benares, 1898):

*samaṃ bandhēsv aviśamaṃ tē mṛdusphuṭamadhyaṃh
bandhā mṛdusphuṭōnmīśravarnavinīyāsayōnayah,*

'*sama* is not uneven in collocations (of words); these collocations, smooth, rough, (and) middling, depend on the arrangement of smooth, rough, and mixed (sounds).' It is illustrated by the passage *kāmadārūṇa madārūṇanētrāsmaramayaṃ ramayantaṃ tvāṃ adayam madayanti param akam itāraṃ param akamitāraṃ vāñchatī*, 'what gentle-eyed woman who fervently delighteth thee, that art not inflamed with passion, (but art) the essence of love, delightful, (and) a most excellent lover, desireth another

that is no lover [cruel with passion! red-eyed with lust! alas, an unlovely dame desireth thee, the essence of lovelessness, hot, pitiless, absolutely no lover, (and) bound for utmost woe!]' (ed. Hall, pp. 213-214).

The *vidhi*, or 'rule,' is defined as follows by the *Kuvalayānandakārikā* (I. 167):

siddhasyāi "va vidhānaṃ yat tad āhur vidhyalanṅkrtim,

'what (is) a precept of a thing well established, that they call the *vidhi* adornment,' and is exemplified by *kuraṅgikē kalpaya kuraṅgaśāvakebhyaḥ śaspāṅkuraṃ kiśorikē kāraya kiśorakebhyaḥ pratyavēkṣāṃ*, 'Kurangikā, prepare a blade of young grass for the antelope fauns! Kiśorikā, have the young colts looked after'! (ed. Hall, pp. 230-231).

The *sambhāvana*, or 'supposition,' is thus defined by the *Kuvalayānandakārikā* (I. 125):

sambhāvanam yadī 'ttham syād ity ūhō 'nyasya siddhayē,

'*sambhāvana* is a conjecture for the attainment of something else with the thought, "if it were so."' It is illustrated in the *Vāsavadattā* by the passage *tvatkr̥tē yā "nayā vēdanā "nubhūtā sā yadī nabhaḥ patrāyatē sāgarō mēlānandāyatē brahmāyatē līpikarō bhujagarājāyatē kathakas tadā kim api katham apy anēkāir yugasahasrāir abhiliḥkhyatē kathyatē vā*, 'the pain that hath been felt by this maiden for thy sake might be written or told in some wise or in some way in many thousands of ages if the sky became paper, the sea an ink-well, the scribe Brāhma, (and) the narrator the Lord of Serpents' (ed. Hall, pp. 238-239).

The *kāraṇamālā*, or 'chain of causes,' is given the following definition in the *Kuvalayānandakārikā* (I. 103; cf. *Kāvyaaprakāśa*, tr. Jhā, p. 246, Benares, 1898):

gumphaḥ kāraṇamālā syād yathāprakrāntakāraṇāṅgī,

'a series (made) by causes proceeding one after the other is a *kāraṇamālā*,' and an example is seen by Śivarāma in the description of Vāsavadattā's palace as *ajñātataṭasphāṭikapaṭ-ṭasukhaniṣaṇṇanidrāyamāṇaprāsādapārāvātābhīḥ*, 'with palace

doves sleeping comfortably (because) perched on slabs of crystal from shores unknown' (ed. Hall, pp. 217-218).

The *udātta*, or 'exalted,' is thus defined in the *Sāhityadarpaṇa* (No. 752; cf. *Kāvya-prakāśa*, tr. Jhā, p. 240, Benares, 1898; *Kuvalayānandakārikā*, I. 162-163):

lōkāṭisayasampattivarnanō "dāttam ucyatē

yad vā "pi prastutasyā 'ṅgaṃ mahatām caritam bhavēt,

'the portrayal of extraordinary prosperity is called *udātta*, or it would even be the deeds of the great, (if they form) part of the subject in hand.' An illustration of this figure is found in another portion of the description just quoted: *karpūrapūra-viracitapulīnatatanivṣṭāninadānumīyamānarājahaṃsibhir*, 'with flamingoes whose noise would imply that they had settled near the sand bank formed by the stream of camphor' (ed. Hall, p. 218), only one of extreme wealth being able to possess such a river.¹

The *kāitavāpahnuti*, or 'false concealment,' is defined by the *Kuvalayānandakārikā* (I. 28) as follows:

kāitavāpahnutir vyaktāu vyājādyāir nihnutēḥ padāih,

'*kāitavāpahnuti* (consists) in the manifestation of concealment by words of pretext and the like,' and finds exemplification in the *Vāsavadattā* in the passage *ativēganipītajaladhijalaśaṅkhamālān iva balākācchalād udvamann adṛśyata jaladaḥ*, 'the cloud seemed to vomit forth, like a crane, what appeared to be a series of ocean shells that had been drunk down too hastily' (ed. Hall, pp. 283-284).

The *lōkōkti*, 'popular expression,' is thus defined by the *Kuvalayānandakārikā* (I. 156):

lōkapravādānukṛtir lōkōktir iti kathyatē,

'the imitation of a popular colloquialism is called *lōkōkti*,' and finds an illustration in Subandhu's romance in the exhortation *tad adhunā yadī tvam sahaṇāṃśukrīḍanasamādīḥkhasukhō 'si*

¹ Śivarāma rightly notes that this passage also contains the rhetorical figure *anumāna*, or 'inference' (cf. *Kāvya-prakāśa*, tr. Jhā, pp. 243-244, Benares, 1898, *Kuvalayānandakārikā*, 2. 10)

tadā mām anugaccha, 'now, therefore, if thou didst share the sorrows and joys of our playing together in the dust, then follow me' (ed. Hall, p. 82).

The *svabhāvōkti*, or 'natural description,' receives the following definition in the *Kuvalayānandakārikā* (I. 160; cf. *Kāvya-prakāśa*, tr. Jhā, p. 235, Benares, 1898):

svabhāvōktiḥ svabhāvasya jātyādīsthasya varṇanam,

'*svabhāvōkti* is the description of inherent nature consisting of characteristics and the like.' As an example from the *Vāsavadattā* may be cited:

*paśyō 'dañcadavāñcādāñcitavapuḥ pascārdḍhapūrvārdḍhabhāk
stabdhōttāntapṛṣṭhaniṣṭhitamanāgbhugṇāgralāṅgūlabhrt
daṁṣṭrākōṭīvaśaṅkatāśyakuharāḥ kurvan saṭām utkaṭām
utkarṇaḥ kurutē kramam karipatāu krūrākṛtiḥ kēsari,*

'lo, with his bending body bending up and bending down, now with his hind quarters and now with his fore quarters, with the tip of his tail slightly bent along his hard, arched back, with his cavernous mouth monstrous with the tips of his fangs, making his mane huge, (and) with his ears erect, the horrible lion doth make attack upon the lord of elephants' (ed. Hall, p. 103).

The *kāvyaṛthāpatti*, or 'poetic inference,' is defined as follows in the *Kuvalayānandakārikā* (I. 119):

kāimutyēnā 'rthasamsiddhiḥ kāvyārthāpattir ısyatē,

'an *a fortiori* attainment of a matter is regarded as *kāvyaṛthāpatti*.' It is exemplified by Subandhu in his heroine's letter to Kandarapaketu:

*pratyakṣadrṣṭabhāvā "py asthirahṛdayā hi kāmīnī bhavati
svapnānubhūtabhāvā draḍḍhayati na pratyayaṁ yuvatiḥ,*

'a loving maid is of unsteady heart even when she hath seen the feelings (of her lover) with her eyes; a girl who hath learned his feelings only from a dream hath no assurance' (ed. Hall, p. 164).

Literary and Ethical Merit of the Vāsavadattā. The *Vāsavadattā* apparently being written to display its author's skill in rhetoric, rather than his inventive powers in fiction, we are

naturally led to consider what literary value we may assign to it. Here the 'personal equation' must inevitably play a part, and here the fundamental difference between Oriental and Occidental concepts must be duly recognised. In the West the subject-matter comes first in nearly every form of literary composition; and the more tense and nervous the people, the more simple and direct is the style. In the East, on the contrary, the form is often more important than the matter, especially in periods of hyper-civilisation, such as was that during which Subandhu wrote. We must, therefore, consider the *Vāsavadattā* from the luxuriant atmosphere of the land of its author, not from the 'practical' point of view of the West. To me, at least, there is true melody in the long, rolling compounds, a sesquipedalian majesty which can never be equalled save in Sanskrit; and the alliterations have a lulling music all their own to ears weary of the blatant discords of vaunted modern 'progress.' There is, on the other hand, a compact brevity in the paronomasias, which are, in most cases, veritable gems of terseness and twofold appropriateness, even though some are manifestly forced and are actually detrimental to the sense of the passages in which they occur. Yet in judging Subandhu for his faults, it must be remembered that he created, at least so far as we now know, a new literary *genre* in India; and if this fact be borne in mind, his blemishes appear to be marvellously few. In estimating his literary merits special stress should be laid on his descriptions. These are, it must be confessed, cloying from their abundance. They form the preponderating part of the entire romance, and the slender framework of the story is wellnigh lost beneath them. Yet despite this tropical luxuriance, the descriptions are not without beauty and appropriateness, whether they set forth the charms of mountain, forest, and stream, or portray the rāja's valour and the loveliness of the heroine herself. The entire romance may, in a sense, be likened to India's own architecture, where the whole structure is so overlaid with minute detail that the eye forgets the outlines of the building in amazement at the delicate traceries which cover it.

Nor does it seem to me that the ethical standard of the *Vāsavadattā* can be objectionable to one of healthy mind. True, the East is not as the West; and there are personal descriptions more detailed than would be desirable in Occidental literature, together with evident approval of relations and ideals which the less sensual Western mind rightly condemns. There are passages, too, which I would gladly have omitted, had I felt that a faithful translator could do so. And yet, despite all this, I find in the romance no evidence of delight in uncleanness, such as nauseates, for example, in Petronius or in Martial. It is not pornographic; it is, at worst, unmoral, though its rigid adherence to all conventions, both in letter and, I think, in spirit, renders even unmorality almost too harsh an accusation. From an Indian point of view, unlightened by the radiance of Christianity and the morality which it inculcates, I should not hesitate to term the *Vāsavadattā* a moral work, especially in view of the conditions of life in mediæval India. Its atmosphere, luxuriant though it be, has never seemed to me to be debasing.

It is by no means impossible that some will dissent from the views here expressed regarding the literary and moral quality of Subandhu's romance. If so, they may turn from the first Western translator of the *Vāsavadattā* to the first Western editor of the romance, Fitzedward Hall, who, in his Introduction, has unsparingly condemned the entire production both in its literary and in its ethical aspects—a precedent followed by Krishnamachariar in his sarcastic critique of the whole plot of Subandhu's work (Introd., pp. 50–66).

Outline of the Plot of the Romance. The outline of the story of the *Vāsavadattā* is as follows: A king named Cintāmaṇi had a son Kandarpakētu, who was, like his father, the embodiment of all virtues. Once upon a time toward dawn, when true dreams come, the young prince saw in his sleep a vision of a maiden of some eighteen years, whose loveliness could not be surpassed. Jealous sleep forsook Kandarpakētu, who, with his friend Makaranda, left the city in his love-longing for the unknown princess. In their wanderings the pair came to the

Vindhya mountains, and there, in the watches of the night, the sleepless prince overheard the conversation of two birds perched on a branch of the tree beneath which he lay. To the story of the husband-bird, trying to explain his late hours to his suspicious wife, Kandarpakētu listened, and was richly rewarded by what he heard. In the city of Pāṭaliputra on the Ganges, so the *maina* recounted, reigned the mighty monarch Śṛṅgāraśekhara, who had an only daughter named Vāsavadattā. In the spring she, too, had met her fate in a dream—a youth of matchless beauty, whose name was Kandarpakētu. The confidante of the princess at this juncture was her maid, Tamālikā, who had volunteered to seek Kandarpakētu and bear to him a missive from the princess telling of her love. The lovers were now soon united at Pāṭaliputra, where Kandarpakētu was informed that Śṛṅgāraśekhara, dismayed at his daughter's unwedded state, had determined to marry her the very next day to the Vidyādhara prince Puṣpakētu. Kandarpakētu and Vāsavadattā accordingly returned almost immediately, by means of a magic steed, to the Vindhya; but when the prince awoke in the morning, his beloved was no longer in the bower. Mad with sorrow, he was restrained from suicide only by a voice from heaven which promised him reunion with the princess. After many months of weary searching and waiting, he found Vāsavadattā turned to stone. His touch gave the statue life again, and she told him how, while two armies destroyed each other to gain her for their leaders, she had unwittingly intruded in the garden of a hermit, who laid upon her the curse of petrification until her lover should come. Thus, at last, the woes of the lovers were over, and returning to Kandarpakētu's capital, delight was theirs ever afterward (for other summaries see Hall, *Introd.*, pp. 29-43; Stréhlly, *Revue politique et littéraire*, 44. 305-308; Krishnama-chariar, *Introd.*, pp. 9-14; and the references given in the bibliography, below, pp. 197-199).

From this brief outline of the plot of the *Vāsavadattā* it will be seen that Subandhu alludes to several incidents widely found in literature and folk-tales, such as talking birds, magic steeds,

and transformation. To all these I have sought to give parallels, especially from modern Indian folk-tales, in footnotes to the passages in which they occur. There seems to be no parallel, however, to the story of the *Vāsavadattā* as a whole, and, as already stated (p. 2), Subandhu evidently invented the slender plot of his own romance (cf. also Hall, *Introd.*, pp. 1-6).

Sanskrit 'Estilo Culto' Previous to Subandhu, and in Later Epigraphy. This allusion to comparative literature brings us to possible quasi-parallels to the style of the *Vāsavadattā*. The commingling of prose and verse which is characteristic of the *ākhyāyikā*, *kathā*, and other forms of *gadya*, or poetical prose (cf. Regnaud, *Rhétorique sanskrite*, pp. 74-77, Paris, 1884), was by no means an innovation of Subandhu. It is found, for instance, in the *Pañcatantra* and the *Jātakas*, as well as in the *gāthās* of the *Brāhmaṇas* and the Northern Buddhists, even though these latter be more archaic than the prose in which they are set.

Obscure as is the date of the beginning of the *kāvya* style in India, a flood of light has been cast on its early history by Bühler in his 'Die indischen Inschriften und das Alter der indischen Kunstpoesie,' in *SWAW.* 122, Abhandlung 11. There he has shown that the eulogy of Vatsabhāṭṭi, preserved in an inscription in the Temple of the Sun at Maṇḍasōr, and dated 473-474 A.D., contains descriptions of cities, natural phenomena, and the like, together with compound words of inordinate length, and the rhetorical devices of *anuprāsa*, *upamā*, *utprēkṣā*, *rūpaka*, and (possibly) *virōdha*, all of which even fulfil the requirements laid down, for instance, by Daṇḍin in his *Kāvyaadarśa*. The term *kāvya* itself occurs at least as early as 375-390 A.D. in Hariṣeṇa's panegyric on Samudragupta, inscribed on a pillar at Allāhābād, which also contains long compounds and the rhetorical figures of *varṇānuprāsa*, *rūpaka*, *upamā*, and *ślēṣa*. The *kāvya* style is carried back to the early second half of the second century A.D. by the Gīrnār inscription of Rudradāman, which has long compounds and numerous *anuprāsas*, together with two *upamās* and one *utprēkṣā*. It is thus clear that a fairly developed *kāvya* was known in India as early as the second century of our era, not

forgetting that the epic of the *Rāmāyaṇa* contains many approximations to the *kāvya* style (Jacobi, *Das Rāmāyaṇa*, pp. 119-126, Bonn, 1893).

In the course of time *kāvya* inscriptions became more elaborate, particularly in their use of the *ślēṣa*. Mention can here be made only of the *ślēṣas* and *virōdhas* in the Valabhī grant of Dhruvasēna III, dated in 653-654 A.D. (Hultzsch, *EI.* 1. 85-92); the Balōda plates of Tīvaradēva, of the middle of the eighth century (Hultzsch, *ib.* 7. 102-107); a grant of Indrarāja III, dated in 915 A.D. (Bhandarkar, *ib.* 9. 24-41); the Cambay plates of Gōvinda IV, dated in 929-930 A.D. (Bhandarkar, *ib.* 7. 26-47); and the Dēvulapalli plates of Immaḍi Nṛsiṃha, dated in 1504 (Ramayya, *ib.* 7. 74-85); though allusion should also be made to the general style of such an inscription as the Kaḍaba plates of Gōvinda III, dated in 812-813 A.D. (Lüders, *EI.* 4. 332-349). In the inscriptions of the Vāillabhaṭṭasvāmin temple at Gwalior, dated in 874-875 A.D. (Hultzsch, *EI.* 1. 154-162), which abound in *virōdhas*, Kielhorn (*apud* Hultzsch, *EI.* 1. 157, note 23) has already called attention to a possible reminiscence of the *dhana-dēnā* 'pi *pracētasā*, 'which is <Kubēra>, yet <Varuṇa>, for it is <generous> and <wise>,' of the *Vāsavadattā* (ed. Hall, p. 111) in the *ghanadō* 'pi *na pramattō*, 'he was <Kubēra>, but not <Varuṇa>, for he was <generous> and not <inattentive>' (line 6). Kielhorn, moreover, in his edition and translation of the Rādhampur plates of Gōvinda III, dated in 807-808 A.D. (*EI.* 6. 239-251), expressly declares (p. 240) that 'an examination of the language and general style of most of these verses can leave no doubt that their author or authors are greatly indebted for their expressions and poetical devices to such works as Subandhu's *Vāsavadattā* and Bāṇa's *Kādambarī* and *Harṣacarita*.' There is no need here to repeat the parallels which Kielhorn has drawn between the inscription in question and the romances of Subandhu and Bāṇa (*EI.* 6. 247-250), nor is it necessary to make more than a passing allusion to the fact that a close examination of Indian epigraphy would probably reveal many more parallels to the *Vāsavadattā* and other productions of the same *genre*. It would by no means

follow, however, that such resemblances necessarily imply borrowing from the romances of Subandhu and Bāṇa, for the same research would, in all probability, show an equal, or even greater, affinity with *kāvya* literature in general. The *kāvya* of the inscriptions must, therefore, be regarded as an integral part of the vast mass of artificial Sanskrit literature, its development being attained by a process of natural growth.

The Commingling of Prose and Verse and Paronomasia Outside the Vāsavadattā. Outside of India the commingling of prose and poetry in the same composition is found in the Chinese romance *P'ing Shan Lêng Yen* (tr. Julien, *P'ing-Chan-Ling-Yen, Les Deux Jeunes Filles lettrées*, 2 vols., Paris, 1860); in Sa'di's *Gulistān*; in *The Thousand Nights and One Night*; in the Old Picard *Aucassin et Nicolette*; in Norse Sagas and in Middle Irish tales and histories (cf. Windisch, *Irische Texte*, 3, 447-449, Leipzig, 1891-1897); and in Boccaccio's *L'Ameto*; as well as in the *Saturæ Menippeæ* of Varro; Petronius, the author of the *Historia Apollonii regis Tyri*; and among Basutos and Eskimos (cf. MacCulloch, *Childhood of Fiction*, London, 1905, pp. 480-481; Teuffel-Schwabe, *Geschichte der römischen Literatur*, 5 ed., pp. 43-44, Leipzig, 1890). In like manner, the elaborate paronomasias which are so essentially a part of the style of the *Vāsavadattā*, and which later led to such productions as Kavirāja's *Rāghavapāṇḍavīya*, which in identical words celebrates the deeds of the Raghu princes by one reading and those of the Pāṇḍava heroes by the other reading, or Rāmacandra's *Rasikarañjana* (ed. and tr. Schmidt, Stuttgart, 1896), which may be read as a laudation either of asceticism or of eroticism, were in vogue, as we have seen, long before the time of Subandhu.¹ They also occur in the Chinese romance *Ch'in P'ing Mei* (cf. Giles, *History of Chinese Literature*, p. 309, London, 1901) and in the writings of Lyly.

¹ To this list Krishnamachariar (Introd., p. 18) adds Dhanamjaya's *Dvīsandhāna-kāvya* (ed. Bombay, 1895 = *Kāvya-mālā*, No. 49) and the *Rāghavayādapāṇḍavīya*, or *Kathātrayīyākhyaṇa*, of Cidambara and his son Anantanārāyaṇa, which gives the substance of the *Rāmāyaṇa*, *Mahābhārata*, and *Bhāgavatapurāṇa*. Another literary curiosity of this general type is the elegy of Leon of Modena on his teacher, Moses Bassola, which may be read either in Hebrew or in Italian (cf. *Jewish Encyclopedia*, 2, 576, New York, 1902).

Subandhu and Lyly. It is Lyly, indeed, with whom Subandhu may perhaps best be compared for a general parallel with the style and spirit of the *Vāsavadattā*. Neither the *Euphues* nor Subandhu's romance is concerned so much with the matter as with the form, although the English author manifests a didactic purpose which finds no counterpart in the Sanskrit writer. Like the *Vāsavadattā*, the *Euphues* and its continuation contain episodes, or stories within stories, as the tale of Callimachus (Lyly, ed. Arbor, pp. 227-245, Birmingham, 1868), which itself contains the story of Cassander the hermit (pp. 235-239), thus paralleling the arrangement not only of the *Vāsavadattā* and the *Kādambarī*, but also of the *Pañcatantra*, *Śukasaptati*, *Vēṭālapaṇṇavimśati*, *The Thousand Nights and One Night*, *Decameron*, and other similar works.¹ Lyly's romance is curiously like Subandhu's in yet other respects. Here I may note particularly from his *Euphues* the use of paronomasia, alliteration, antithesis (corresponding respectively to Subandhu's employment of *ślēṣa*, *anuprāsa*, and *virōdha*), and learned allusions. From the mass of possible citations under each category I quote but two of each. (1) Paronomasia: 'and though they be commonly in a great cholar that receiue the mate, yet would I willingly take euery minute tenne mates to enioy Liuia for my louing mate' (Lyly, ed. Arbor, p. 66, Birmingham, 1868); 'did not Iupiters egge bring forth as well Helen a light huswife in earth, as Castor a light Starre in heauen?' (p. 208).² (2) Alliteration: 'these subtill shiftes, these painted practises (if I wer to be wonne) would soone weane me from the teate of Vesta to the toyes of Venus' (p. 76); I am Philautus no Italian lady, who commonly are woed with leasings, and won with lust, entangled with deceipt, and enioyed with delight, caught with sinne, and cast off with shame' (p. 360). (3) Antithesis: 'how curious were we to please our Lady, how carelesse to displease our Lorde? Howe devout in seruing our Goddesse, how desperate in forget-

¹ For a charming modern imitation see Bain, *Digit of the Moon* (London, 1899).

² It is well known that paronomasia occurs not infrequently in Shakespeare (e.g. *Julius Caesar*, 1. 2. 155; *Merchant of Venice*, 4. 1. 123; *Taming of the Shrew*, 2. 1. 190; *Richard II*, 2. 1. 74); and it seems to have been a favourite device of Ben Jonson (e.g. *Mermaid* ed., 1. 15-16, 20, 68, 106, 344; 2. 91; 3. 178, 402, London, n. d.).

ting our God'? (p. 106); 'thou weepest for the death of thy daughter, and I laugh at the folly of the father, for greater vanitie is there in the minde of the mourner, then bitterness in the death of the deceased. But shee was amiable, but yet sinful, but she was young and might haue liued, but she was mortall and must haue dyed. I but hir youth made thee often merry, I but thine age shold once make thee wise. I but hir greene yeares wer unfit for death, I but thy hoary haire should dispyse life' (pp. 182-183). (4) Learned allusions: 'the filthy Sow when she is sicke, eateth the Sea-Crab, and is immediatly recured: the Torteyse hauing tasted the Viper, sucketh Origanum and is quickly reuiued: the Beare ready to pine licketh vp the Ants, and is recouered: the Dog hauing surfetted to procure his vomitte, eateth grasse and findeth remedy: the Hart beeing perced with the dart, runneth out of hand to the hearb Dictanum, and is healed. . . . Ah well I perceiue that Loue is not unlyke the Figge tree, whose fruite is sweete, whose roote is more bitter then the clawe of a Bitter: or lyke the Apple in Persia, whose blossome sauoreth lyke Honny, whose budde is more sower then Gall' (p. 61); 'Loue knoweth no laws: Did not Iupiter transforme himselfe into the shape of Amphytrio to embrace Alcmæna? Into the forme of a Swan to enioy Læda: Into a Bull to beguile Iò: Into a showre of golde to winne Danae: Did not Neptune chaunge himselfe into a Heyfer, a Ramme, a Floud, a Dolphin, onely for the loue of those he lusted after? Did not Apollo conuert himselfe into a Shepherde, into a Birde, into a Lyon: for the desire he had to heale his disease'? (p. 93).

Parallels such as these might be multiplied indefinitely, not only between the *Vāsavadattā* and the *Euphues*, but between Subandhu's romance and many other productions both of the East and of the West.¹ Here, however, it must suffice to note that Dunlop, in his *History of Prose Fiction* (ed. Wilson, London, 1896), records the following incidents and *motifs* which may now

¹ For parallels in the *Vāsavadattā* and Bāna's romances with *The Thousand Nights and One Night* see Gray, 'Literary Studies on the Sanskrit Novel,' in *WZKM* 18. 39-48.

be compared with those in the *Vāsavadattā*: story within story (1. 30, 37; 2. 389, 405, 409, 416, 436, 438); love from a dream (1. 253, 258-259, 380); magic steeds (1. 339, 342, 375); love letters (2. 382-383; cf. Schlegel, 'Feuilles d'arbre comme lettres d'amour,' in *Mélanges Charles de Harlez*, pp. 271-274, Leiden, 1896); and birds playing a part in *affaires de cœur* (2. 482). It should also be observed that Dunlop repeatedly alludes to Indian parallels with Occidental literature (1. 12, 64-65, 74, 76, 109-110, 210, 306, 318, 413, 459-461; 2. 8, 30, 49, 53-54, 81, 87-88, 90, 118-120, 127-128, 272, 509, 558-559), although the most of these refer to the novel, or 'short story,' and not to the romance.

The Sanskrit Romance Compared with the Greek. The sole national romance literature of the West which has been regarded as connected with that of India is the Greek. The view has been advanced by Peterson (*Kādambarī*, 2 ed., Intro., pp. 101-104, Bombay, 1889, where several parallels are adduced between the *Kādambarī* and Achilles Tatios), Weber (*Sitzungsberichte der Berliner Akademie, phil.-hist. Klasse*, 37. 917), and Goblet d'Alviella (*Ce que l'Inde doit à la Grèce*, p. 136, Paris, 1897) that the Indian romance was a direct importation from Greece. This hypothesis, however, is rejected by Lévi (*Quid de Graecis veterum Indorum monumenta tradiderint*, p. 60, Paris, 1890) with what seems to me to be perfect justice. It is, of course, true that many parallels of incident and even of literary device exist between the Sanskrit and the Greek romance. Among parallels of incident I may note the following, restricting the list to similarities between the Greek romances and the *Vāsavadattā*: falling in love from a dream (story of Zariadres and Odatis as recorded by Athenaios, *Deipnosophistai*, 13. 35; this story is clearly of Eastern origin; cf. Rohde, *Griechischer Roman*, 2 ed., pp. 47-54, Leipzig, 1900, where the parallel with the *Vāsavadattā* is expressly noted; for dreams in general in the Greek romances see Rohde, *op. cit.* pp. 508, 524, 531-533, 547, 561, 566); *svayamvara*, or 'self-choice' of a husband (also in the story of Zariadres and Odatis; cf. Rohde, *op. cit.* p. 52); letters between lovers (Achilles Tatios, *Tὰ κατὰ Λευκίππην καὶ Κλειτοφῶντα*, 5. 18, 20; Niketas Eugenianos,

Τὰ κατὰ Δρόσιλλαν καὶ Χαρικλέα, 2. 169-179, 202-223, 240-277, 284-314; 5. 199-247; Eustathios, Τὸ καθ' Ὑσμίνην καὶ Ὑσμινίαν δράμα, 9. 8; 10. 2; cf. Rohde, *op. cit.* pp. 513, 566); fainting (Chariton, Τὰ περὶ Χαιρέαν καὶ Καλλιρρόην, 1. 4; 2. 7; 3. 6; 4. 5; 8. 1; cf. Rohde, *op. cit.* p. 172, where the parallel with the *Vāsaavadattā* is noted); long-winded lamentations (Niketas Eugenianos, 1. 226-257, 289-352; 2. 8-23; 4. 110-150; 5. 131-168, 183-193; 6. 34-94, 204-234, 306-327; 8. 84-130, 196-238; 9. 37-107; cf. Rohde, *op. cit.* p. 566); and threatened suicide (Chariton, 1. 5, 5. 10; 6. 2; 7. 1; 8. 8; cf. Rohde, *op. cit.* p. 527). The following parallels of literary device, similarly restricted, may also be noted: stories within stories and episodes (the adventures of Derkullis and the sub-episode of Astraios in the lost Τὰ ὑπὲρ Θύλην ἄπιστα; the story of Aigialeus in Xenophon Ephesaios, Τὰ κατὰ Ἀνθειαν καὶ Ἀβροκόμην Ἐφεσιακά, 5. 1; and the stories of Knemon in Heliodoros's Ἀλθιοπικά, 1. 9-14; 2. 8-10; and of Kalasiris, *ib.* 2. 24-5. 1; 5. 17-33; with the sub-episode of Charikles, *ib.* 2. 29-33); descriptions of nature (Niketas Eugenianos, 1. 77-115; Achilles Tatios, 1. 15; Longos, Ποιμενικά τὰ κατὰ Δάφνιν καὶ Χλόην, 4. 2-3); detailed personal descriptions (Achilles Tatios, 1. 1; Niketas Eugenianos, 1. 120-158; cf. Rohde, *op. cit.* pp. 160-166); learned allusions and citations of precedents (Longos, 1. 16; 4. 17; Achilles Tatios, 1. 8; 2. 36-37); and alliteration, *parisoi*, *homoiooteleuta*, and similar figures of rhetoric which correspond in a sense to the Sanskrit *anuprāsa* (Achilles Tatios, 1. 1-2; 2. 7; 3. 2, 7; 4. 4; 5. 1, 21; Longos, preface; 1. 18, 30; 2. 35; 3. 3, 24, 33, 34; 4. 18; Eustathios, 1. 4; 2. 13; 4. 1, 3, 12, 21; 5. 11; 7. 13; cf. Rohde, *op. cit.* pp. 552-553, 561), although they often form rhymes (Achilles Tatios, 1. 1, 11; Longos, preface; 2. 26; 3. 13, 23; 4. 17, 28; Eustathios, 1. 9) and strained compounds (Niketas Eugenianos, 1. 133; 2. 143; 3. 121; 5. 341; 7. 48; cf. Rohde, *op. cit.* p. 567).

Yet all these parallels, and many more which might be cited, seem to me to prove nothing. In the first place, a large number of them can be considered parallels only by straining the sense of the term; and in the second place, they are obviously the out-

working of independent, though partially similar, processes in the development of Greek and Sanskrit literature respectively, and should be interpreted accordingly. But even were an essential resemblance granted, it would still be difficult, I think, to prove the dependence of the Sanskrit romance on the Greek, the latter being, of course, the earlier. The romances of the two peoples are totally different both in plan and in spirit, as even a cursory reading will show. The least part of the Sanskrit romance is the thread of the story or the adventures of its characters; all the stress is laid on rhetorical embellishment, minute description of nature, detailed characterisation of exploits and of mental, moral, and physical qualities. In the Greek romance, on the other hand, as in Latin (if we may judge from the *Satiræ* of Petronius), the story is everything. The reader is hurried from adventure to adventure, the wilder and more improbable the better; fine writing is practically disregarded; description and appreciation of nature are, to all intents and purposes, non-existent. The only Greek romance, it seems to me, that can, by the utmost stretch of imagination, be compared even superficially with the works of Subandhu and Bāṇa is the *Ποιμενικά* of Longos; but even there the sole real similarity is a longing for nature rather than for feverish adventure, a longing which may be traced back to Theokritos, Bion, and Moschos on the one hand, and to Bhartṛhari and his congeners on the other. Even the *Daśakumāracarita*, which, as a picaresque romance, one might be tempted to compare with the works of Achilles Tatios, Heliodoros, and Chariton, has a totally different plan from any Greek romance, tracing its 'box arrangement' of stories to the peculiarly Indian scheme which may be seen, for instance, in the *Pañcatantra*, the *Kathāsaritsāgara*, or the *Jātakas*, and which was later carried to Persia, where it was incorporated in *The Thousand Nights and One Night*, ultimately appearing in the Occident in the *Decameron* of Boccaccio.¹ The adventures narrated in Daṇḍin's romance of

¹ For the 'box arrangement' in Egyptian see *King Khufu and the Magicians* (about 2000 B.C.; tr. Maspero, *Contes populaires de l'Égypte ancienne*, 3 ed., pp. 23-42, Paris, 1906); and in Japanese cf. Bakin's *Shuchiyā no Kura* (1810 A.D.; Aston, *History of Japanese Literature*, pp. 359-360, London, 1901).

roguery, moreover, bear no resemblance, either in plot or in episode, to the amorphisms of Eustathios and his fellows. To sum up, the spirit of the Sanskrit and of the Greek romancers is as divergent as the audiences of scholars on the one hand, and of weaklings on the other, for whom they wrote ; nor can any real affinity, much less any direct connexion, be traced between the romances of India and of Greece.

The Double Recension of the Vāsavadattā. Like the *Mahābhārata* and the *Rāmāyaṇa*, the *Vāsavadattā* appears to be preserved in two distinct recensions, which I would tentatively call 'northern' and 'southern.' The first of these is represented by the text of Hall (Calcutta, 1859) and the second by the Madras edition of 1862, reprinted as an appendix to the present volume, as well as by Krishnamachariar's text (Srirangam, 1906-1908). The 'southern' text, to which Hall's manuscript D seems also to belong, differs from the 'northern' chiefly in showing a large number of interpolations, particularly *ślēṣas*, *virōdhas*, and other forms of similes appended to the series given by the 'northern' text. The spirit, however, of the 'southern' recension is identical with that of the 'northern.' There is, indeed, one omission of a complimentary allusion to the Buddhists (ed. Hall, p. 235) and of one derogatory reference to the Jains (ed. Hall, p. 297 ; cf. above, p. 7), but the retention of all other depreciatory mentions of both sects shows that the 'southern' redactor was not led to modify his text by any circumstances surrounding him ; nor is there any added allusion in the 'southern' text which seems to be specifically South Indian. It may be regarded as practically certain that the 'northern' text represents Subandhu's original composition more closely than does the 'southern' recension, not only in view of the fact that the author of the romance was, in all probability, a native of northern India, where he almost indubitably wrote (cf. above, pp. 12-13), but also in consideration of the familiar principles of textual criticism that the shorter text is, other things being equal, to be preferred to the longer, and that the more difficult reading is to be preferred to the easier, since the 'southern' recension evidently seeks, by

substitution or omission, to avoid many difficulties of word, phrase, or allusion which the 'northern' text boldly retains.

Manuscripts and Editions of the Romance. For the manuscripts of the *Vāsavadattā* and its commentators reference may be made to the catalogues of Sanskrit manuscripts enumerated by Aufrecht (*Catalogus Catalogorum*, 1. 566, 726; 2. 133-134, 224, 3. 120, Leipzig, 1891-1903). The principal commentators on the *Vāsavadattā* have been discussed by Hall (Intro., pp. 44-48), and I myself have written on 'Śivarāma's Commentary on the *Vāsavadattā*' (in *JAOS.* 24. 57-63), so that the problems there treated need not be repeated in this place.

Although the editions of Subandhu's romance will be duly listed in the bibliography (see below, pp. 197-198), a more detailed discussion seems appropriate here. These editions are seven in number. The first and best-known, which represents the 'northern' recension, is that of Fitzedward Hall (Calcutta, 1859), based on eight manuscripts and accompanied by the gloss of Śivarāma Tripañin, who flourished early in the eighteenth century. The introduction to this edition has become a classic among Sanskritists, and the learning which it evinces on every page renders it amply deserving of this honour. Hall's text, however, represents a form really older than any of his manuscripts, being that of Śivarāma, in whose favour the editor repeatedly discarded the united authority of all his manuscripts, a method of textual criticism which may perhaps be considered open to objection. The text of Hall has been reprinted *verbatim* by Jivānanda Vidyāsāgara (Calcutta, 1874; 3d ed., 1907). The remaining five editions belong to the 'southern' recension. Of these the earliest is one in Telugu script (Madras, 1861), which was reprinted, with a correction of misprints, in Telugu (Madras, 1862) and Grantha script (Madras, 1870). The second of these, duly collated with the India Office copies of the other two, which Mr. F. W. Thomas, librarian of the India Office, London, most kindly placed at my disposal, is transcribed below (pp. 145-195). The text of this 'southern' recension is evidently later than the 'northern', since it abounds in interpolations, especially in the lengthened *ślōṣas* and

virōdhas. The three editions under consideration contain the same commentary, which has appeared to me to be negligible, and which, according to Mr. J. K. Balasubrahmanyam, the publisher of the Srirangam text (Pref. p. 1) to be mentioned below, 'is traditionally attributed to one Tippa Bhupala, but nothing is certain about it. For instance, just as we were completing this book we got a palm-leaf manuscript of this work containing a commentary said to be by one Ramanatha. On closer examination it turned out to be neither more nor less than the commentary given in the Grantha and Telugu editions.' The same general recension, though with a number of interesting variations, is represented by the edition published at Srirangam in 1906-1908, on the basis of several old palm-leaf manuscripts. It also contains an admirably full, careful, and suggestive modern Sanskrit commentary and an equally noteworthy Sanskrit introduction by the editor, R. V. Krishnamachariar, of which I have most helpfully availed myself. I distinctly consider Hall's and this as the best editions of the *Vāsavadattā* that have yet appeared. The Telugu text is also represented, more closely, by T. V. Srinivasachariar's edition (Trichinopoly, 1906), which, I regret to say, seems to me to offer scope for some improvement. All the divergencies of the Madras, Srirangam, and Trichinopoly editions from the text of Hall will be found duly recorded in the footnotes to the present translation, while the variations of the 'southern' from the 'northern' recension will be indicated by parentheses in the appended transliteration, the portions of the 'northern' text omitted by the 'southern' being there supplied in square brackets. It will be clear that a critical text of the *Vāsavadattā*, which shall take into account all accessible manuscripts, commentaries, and editions, is still a *desideratum*.

The Remaining Sanskrit Prose Romances. Except for a digression on the relation sometimes held to exist between the Sanskrit and the Greek romance (see above, pp. 35-38), this Introduction to the *Vāsavadattā* has thus far purposely been restricted to Subandhu and his work, especially as Meyer (*Daṇḍin's Daṣakumāracaritam, die Abenteuer der zehn Prinzen*,

pp. 1-139, Leipzig, 1902) and Collins (*The Geographical Data of the Raghuvaṃśa and the Daśakumāracarita considered more especially in their Bearing upon the Date of these Works*, Leipzig, 1907) have devoted admirable studies to Daṇḍin, while Peterson (*Kādambarī*, 2 ed., Introd., Bombay, 1889) has done a similar service for Bāṇa. Moreover, the *Daśakumāracarita*, *Harṣacarita*, and *Kādambarī* are all readily accessible, not only in numerous editions, which need not be enumerated here, but also in excellent translations (the *Daśakumāracarita* by Meyer, *op. cit.*, and by Haberlandt, Munich, 1903; the *Harṣacarita* by Cowell and Thomas, London, 1897; and the *Kādambarī* by Ridding, London, 1896). It may not be amiss, however, to add a brief outline of such other Sanskrit romances as have thus far been analysed, though it must be borne in mind that further investigations and additional and fuller catalogues of Sanskrit manuscripts will, in all probability, add to the sum of *ākhyāna* literature.¹ Omitting *campūs* on Rāma, Kṛṣṇa, Aniruddha, and Nala, as well as *rifacimenti* of the *Mahābhārata* and *Rāmāyaṇa*, and pseudo-histories of Śālivāhana and Mayūravarmaṇ, attention may here be called to two late Sanskrit romances. The first of these is the *Yaśastilaka* of Sōmadēva, who completed his romance in 959 A.D. The work has been analysed in detail by Peterson (*Second Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle*, pp. 33-49, Bombay, 1884) and has been edited by Śivadatta and Parab (*Kāvya-mālā*, No. 70, 2 parts, Bombay, 1901-1903). It is a religious romance, treating of the conversion of Māridatta, king of Rājapura, from Brāhmanism to Jainism through the agency of his twin nephew and niece, whom he was about to offer in sacrifice, not knowing who they were, and through the arguments of the Jain sage Sudatta. The familiar device of the story within a story, whereby Māridatta's nephew

¹ Krishnamachariar (Introd., pp. 1-2) notes the paucity of works of this type, but he enumerates the following which would otherwise have escaped my notice. Dhana-pāla's *Tilakamañjarī* (ed. Bombay, 1903 = *Kāvya-mālā*, No. 85), the Jain romance *Gadyacintāmani* (variously ascribed to Vādibhasimha, Pradīpasimha, and Simhasūri), Abhinavabhattabāṇa's *Viranārāyaṇa* and Haricandra's *Īvandaracampū*, the fragmentary *Śrīkrṣṇacarita* of Agastyakavi, the lost *Trāṭṭōkyasundarī* of Rudra, and the lost *Tarangavatī*. He also attempts to account for this scantiness (pp. 2-8).

tells his uncle all his history, and a series of reincarnations, as in the *Daśakumāracarita* and *Kādambarī*,¹ are both found in Sōmadēva's romance, while learned precedents and, what is still more remarkable, explicit quotations from other poets, including Bāṇa, abound. Altogether, it is clear from Peterson's admirable analysis that the *Yaśastilaka* richly deserves translation, both as belonging to a category of Sanskrit literature of which too few specimens are extant, and as a valuable source for additional knowledge of the tenets of the Jains.

The second romance which should be noted in this connexion is Bāṇeśvara Vidyālaṃkāra Bhaṭṭācārya's *Citracampū*, written in 1744 A.D. in honour of Citrasēna, king of Vardhamāna, and briefly analysed by Eggeling (*Catalogue of the Sanskrit Manuscripts in the Library of the India Office*, 7. 1543-1545, London, 1904). This novel is characterised especially by a long dream, and by an unmistakable inculcation of Vāiṣṇavite Vēdāntism; otherwise it offers but little of interest.

¹ See 'Reincarnation as a Novelistic Device', in *WZKM.* 18 54-58. For reincarnation in a modern Western novel see Margaret Potter's *Flame-Gatherers* (London, 1904), and Bain's *Descent of the Sun* (London, 1903). The earliest example known is the Egyptian *Tale of the Two Brothers*, written in the nineteenth dynasty (1375-1202 B.C.; tr. Maspero, *Contes populaires de l'Égypte ancienne*, 3 ed., pp. 3-20, Paris, 1906).

[Dr. Ogden draws my attention to a reference to Subandhu in an anthology of a certain Lakṣmaṇa, described by Peterson (*Third Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle*, p. 35, Bombay, 1887) under the title of *Sūktāvali*. The stanza, whose date is thus far unknown, is as follows (Peterson, *op. cit.*, Appendix, p. 55):

*jīyād gadyasudhādhunyāḥ
subandhuḥ prabhavācalaḥ
yad bhaṅgāślēṣam āsādyā
bhaṅgaḥ kavibhir āśritaḥ,*

'may Subandhu, in strength immovable, prevail over the nectarous stream of prose, for since he gained combination after the breaking (of words into their component parts), the breaking (of words into their component parts) has been employed by poets.']

VĀSAVADATTĀ OF SUBANDHU

- [2] Victorious is divine Sarasvatī,
 Who aideth bards of keen and nimble wit
 To see the world, as 'twere a jujube-fruit,
 Lying within the hollow of their hands.
 Victorious, too, is Hari, resting now,
 The while he smileth on the shepherd lads
 Whose upraised arms bend ¹ 'neath the awful weight
 Of their vast burden; yet cū unto him:
 'Ah, weary art thou, let the mountain be;
 We will sustain it, Kṛṣṇa, lord of all'!
- [3] May he ² whose waist is girded keep you safe,
 Yea, he whose serried furrows brightly shine;
 E'en while the zone he hath too tightly drawn
 Doth work distraction by its beauteousness.³
- [4] Victorious is the god ⁴ whose crescent gleams
 Like to a silvern pearl by Umā set ⁵
 Upon his brow, when from his blazing eye
 She gathereth the black collyrium.
 How blessèd are those souls beneficent
 Who work the weal of others, for to them
 The moon that openeth the lotus-buds
 Doth give a twofold meed of radiance ⁶!
- [5] The wise say sooth: 'More loathsome than a snake
 Is he whose soul is filled with wickedness':
 The serpent <hateth the ichneumon tribe>,
 But leaves his brethren safe; while knavish folk
 With venomèd tongues <destroy their nearest kin>.⁷

¹ Tel. ed. and Srirangam text, 'arms bent in vain.'

² Kṛṣṇa.

³ Tel. ed. interchanges this stanza with the one following.

⁴ Śiva.

⁵ Srirangam text, against the metre, adds 'upon his head

⁶ Translated in Bohtlingk, *Indische Sprüche*, 2 ed., No. 4552, St. Petersburg, 1870-1873.

⁷ Bohtlingk, *op. cit.* No. 6214. The stanza is still popular in Mithila (see Grierson,

- [6] In evil only are the wicked wise;
 Like as the owl is blind, save in the dark.¹
 There is but one eclipse—foul calumny;
 Only the clouds that hide the moon are black.²

- [7] And when with sooty and polluting touch
 The man of evil fain would smirch the good,
 He doth increase the radiance of the just,
 E'en as the ashes in the grinder's hand
 Do but enhance the lustrous mirror's sheen.³

Yet <drought doth rule> o'er all, the <cranes sport not>,
 Nor doth the <<heron seek the azure vault>>,
 For lo, the lake hath left this mortal world;
 All <joy is fled>, and <<strange kings now bear rule>>,
 Wasting the earth with <<fratricidal>> strife,
 For Vikramāditya hath passed away.⁴

- [8] The words of goodly bards rejoice thine ears,
 E'en when thou knowest not their wondrous skill,
 For in a jasmine wreath thine eyes delight,
 Though to thy senses come no perfumes sweet.⁵

The noble gain true knowledge of themselves
 By observation of their fellow men;
 As on the mirror's polished surface falls
 The vision of the soul's own magnitude.⁶

Curiosities of Indian Literature. pp. 8-9, Bankipore, 1895, who says 'Here *naku-ladoṣī* is a threefold pun. It means either "hating the ichneumon." or "not hating his own race," or "not hating the members of the family of the man he has bitten").' My attention was kindly called to this reference by Professor Zachariae (card of May 2, 1907), and Dr. Grierson very courteously loaned me his personal copy of the little book. It should be noted that the modern proverb reads *mrṣā na* instead of *na mrṣā*.

¹ Bohtlingk, *Indische Sprüche*, 2 ed., No. 142, St. Petersburg, 1870-1873.

² Bohtlingk, *op. cit.* No. 6126; Tel. ed. and Srirangam text interchange this stanza with the one following.

³ Bohtlingk, *op. cit.* No. 7376.

⁴ For the valuelessness of this stanza as a source to determine the date of the *Vāsavadattā* see Introduction, pp. 8-11.

⁵ Bohtlingk, *op. cit.* No. 680.

⁶ Bohtlingk, *op. cit.* No. 2148.

[9] Through great Sarasvatī this book was writ
 By Sujana's one brother, whom mankind
 Doth call Subandhu, skilled full dextrously
 To interweave in every word a pun.¹

[10] There was a king named Cintāmaṇi, whose like had never existed,² whose nail-jewelled feet were unscarred, though rubbed by the edge of a touchstone which was the series of the beautiful crest-gems of the circle of all the princes of the earth.

[11] He caused astonishment by <gifts of gold, food, raiment, and estates> as Nṛsiṃha caused astonishment by <rending the body of Hiraṇyakaśipu>³; he gave joy to the <divinities by his goods> as Kṛṣṇa gave joy to <Vasudēva>; [12] he <conquered with ease> the circle of the earth as Nārāyaṇa <upheld> the circle of the world by his <boar's form>; he produced <glorious and blissful> prosperity as Kaṁsa's foe produced prosperity for <Yaśōdā and Nanda>; he made <poetry honoured> as Ānaka-dundubhi made <Kāvya afraid>⁴; [13] he had his lotus⁵ feet embellished by the rays⁶ of the crest-jewels of <many serpents> as Sāgaraśāyī had his lotus⁵ feet embellished by the rays⁶ of the crest-jewel of the <cosmic serpent>; he protected <unceasingly> as Varuṇa protected the <western regions>; he adorned <petitions with gifts> as Agastya adorned the <southern districts>; he was the lord of a hundred <armies> and <habitually levied just taxes> as the ocean is the lord of a hundred <rivers> and is the <habitat of fish>; [14] he was followed by a <great army> and repulsed <obstacles> as Hara is followed by <Mahāsēna> and repulses <Māra>; he was the home of the <wise> and the dwelling-place of the <acts of all men> as Mēru is the home of the <gods> and the dwelling-place of <Viśvakarman>; he <rejoiced in generosity at festal times> and removed sorrow by his <beauty> as the sun <loves not the night> and removes the sorrow of <Chāyā>; he

¹ Omitted by Tel. ed. and Srirangam text. Cf. Introduction, p. 13.

² Tel. ed., 'of no mean nature.' For a somewhat similar description of a king see *Kādambarī*, pp. 7-14, Bombay ed., 1890 (tr. Ridding, pp. 3-5, London, 1896).

³ Cf. *Viṣṇupurāṇa*, i. 17-20.

⁴ Cf. *Harivaṁśa*, 59.

⁵ Tel. ed. and Srirangam text omit 'lotus.'

⁶ Tel. ed., 'series.'

gave <unimpeded> prosperity and afforded delight in «intercourse» as the God of the Flowery Banner¹ gave prosperity to <Ani-ruddha> and afforded delight to «Rati».

[15] Though a <demigod>, he was a «god», for he was a «benevolent» <receptacle of wisdom>; though a <Dhṛtarāṣṭra>, he was a «friend of Bhīma», for he was a <ruler of a kingdom> «who loved virtue»; though <come to earth>, he took refuge² in the «courts of the gods», for he was <filled with patience> and took refuge² in «good government»; [16] though a <great reed> by nature, he was «smooth» within, for his was the nature of <Arjuna>, «upright» within; [17] though born of a <buffalo>, he was «begotten by a bull», for he was born of a <queen> and was a «producer of government»; though no <central gem of a necklace>, he was the «midmost jewel of a throat-band», for he was a «fearless», «mighty leader».

While he ruled the earth, <quibblings³ and fallacies> were practised only in arguments⁴ (for there was no need of <habitually checking deceit>⁵); [18] there was <infidelity> only among materialists (for there was no <poverty>); there was employment of a <spur> only in executing commands⁶ (for there was no employment of <petty enemies>); there was <picking> [19] only on lutes (for there was no <back-biting>); there was association with <threshing-floors> only in the case of rice (for there was no association with <evil men>); there was capture of <snakes> only among serpent-charmers (for there was no need to capture <liars>); <imposts> were cut only in the receipt of taxes (for there was no amputation of <hands>⁷); <roots> were plucked out only in the case of «wormwood-trees» (for «ascetics» did not pluck out their <eyes>); [20] only lotuses opposed the <moon> (for there was no opposition to <Brāhmins>⁸); <‘ruler of the world’> was applied only to the elephant of the north⁹ (but not to any man

¹ Kāma.

² Srirangam text, ‘he was the refuge of.’

³ Srirangam text adds ‘futile answers.’

⁴ Tel. ed., ‘only in Nyāya textbooks.’

⁵ Srirangam text adds ‘and castes.’

⁶ Tel. ed. and Srirangam text, ‘only in yōga-exercises.’

⁷ Tel. ed. and Srirangam text, ‘there was hand-cutting only in blossoms.’

⁸ Tel. ed. and Srirangam text, ‘the king.’

⁹ Tel. ed. and Srirangam text, ‘only to the world-elephants.’

save the <king>); there were <fire-tests and balance-tests> only in the case of different sorts of gold (for there were no <ordeals by fire or balance>¹); only jewels were <pierced by needles> (for there was no <disturbance by suggestive movements>); only in child-bearing² was there rending with <gripping pains> (for there was no rending by <impalement>); [21] <Duḥśāsana was known> only in the *Bhārata*³ (for there was no <glimpse of evil instruction>); the <sun's rays opened leaves>⁴ only in the case of lotuses (for there was no <sawing asunder>⁵).

Though the Great Boar was intent on upholding the <earth>, yet he (Cintāmaṇi) clove <mountains>. Rāghava entered the forest with <Sītā> leaving his native land (but Cintāmaṇi entered the forest having his <native land>). Bharata had affection for Rāma, yet made <Rāma depart> from his kingdom (but Cintāmaṇi made <peace> in his kingdom). [22] When Nala was united to Damayantī it was a <marriage of one already wedded> (but Cintāmaṇi <regained his territory>). Pṛthu <levelled the earth by banishing the mountains>⁶ (but Cintāmaṇi <covered the earth by sending forth his offspring>⁷). There was, therefore, no reason to mention former kings.⁸

He, moreover, was another sort of monarch and had humbled all the princes on earth. Thus he was a mountain with a visible exaltation of <peak>, which never ceased to delight the «Gan-

¹ In the ordeal by balance the accused was twice weighed. If he was lighter at the second weighing than at the first, he was acquitted; but if heavier, he was condemned. In the fire-ordeal the defendant was required to carry a heated metal pot a certain distance, and was adjudged innocent if his hands, which might be bound with leaves as a partial protection, remained unburned (see Jolly, *Recht und Sitte*, p. 145, Strassburg, 1896).

² Tel. ed., 'in new (i.e. 'first') child-bearings of young women'; Srirangam text, 'in child-bearings'.

³ Tel. ed. and Srirangam text, 'in the *Mahābhārata*.'

⁴ Tel. ed. and Srirangam text, 'the opening of leaves of lotuses by the rays of the sun was the very utmost decree.'

⁵ Cf. the Iranian legend of the sawing asunder of Yima by Spityura (*Yāšt*, 19. 46).

⁶ Cf. *Mahābhārata*, 7. 69.

⁷ This rendering seems justified by the context and by the paronomasiac meanings of the words employed, although the commentary does not allude to the applicability of the passage to Cintāmaṇi.

⁸ Tel. ed. adds 'but rather (there was occasion) of blame (of them).'

dharvas who roamed along its slopes»; for he never ceased, with his visible exaltation of <majesty>, to delight the «steeds that bore his army». [23] He was a <Himālaya>, though not shaken by «snow» nor suited to the birth of «Umā», for he was <indeed a lotus> unshaken by «pride» and unsuited for the birth of «deceit». He was a «snowy» <bullock>-banner set upon a «hill», for he was «indeed exalted in speech» and set as a banner of <justice>.

He was a <wind>, <bending all the forest down>, <a friend of the fire>, <eager for the clouds>, and <bearing along the flowers>; for he was <ever patient>, <straightening every crooked way>,¹ <foremost of ascetics>, <not avid of sensual pleasures>,² and the <joy of the wise>. [24] He was a mine of gems <with no serpents>,³ exceeding⁴ deep its <boundaries>, <no otter a terror to it>, ever a very refuge for <fishes>, <filled with water>, <bearing ships>,⁵ whereto (belonged) the <mountain⁶ and the crocodile> <the mighty lord of rivers>, the <ocean>; [25] for he was <no knave>,⁷ exceeding⁴ deep his <decorum>, <no light of his dismaying any>, ever a refuge like the <moon>,⁸ <delightsome>, <rich in children>,⁹ <his serenity unshaken>, <great, proud>, and <with a signet ring>. [26] As the moon causes joy in the <night season>, is the friend¹⁰ of <white lotuses>, has his mansion filled with all the <digits>, and is <unsurpassed by the constellations>; he caused joy in the <festivals>, was the friend¹⁰ of <pleasure groves on earth>, had his mansion filled with all the <arts>, and <subdued the excessive might of his foes>. As Sumēru caused the <sun to rise>, gave a <golden glory>, and had <wealth surpassing the (other) mountains>; he caused the <prosperity of his friends>, possessed <every beauty>, and had <good fortune impregnable and abundant>.

¹ Or, 'banishing all famine.'

² Or, 'eager for the gods.'

³ Tel. ed., 'with no *tīmayas*' (glossed as 'a sort of fish,' i.e. 'a whale'); Srirangam text, 'with no fear of serpents.'

⁴ Tel. ed. and Srirangam text omit.

⁵ Tel. ed. and Srirangam text, 'with a good bed.'

⁶ Mānāka.

⁷ Tel. ed., 'unbending'; Srirangam text, 'fearing not his subjects.'

⁸ Tel. ed., 'ever with a moon-like mind.'

⁹ Tel. ed. and Srirangam text, 'receptacle of virtue.'

¹⁰ Tel. ed., 'the one friend.'

[27] Even had Arjuna been ever with them, the ranks of his foes would not have been equal to the <combats in the *Mahābhārata*>, for they were not equal to <bearing great burdens>. Though <Bhīṣma>, he was <unkind to Śāntanu>, for he was <terrible> and had a <ceaseless desire for glory>; though <wandering on the mountains>, <he dwelt not on the hills>, for he was <accompanied by his attendants> and <needed not the admiration of his family>.

[28] And, furthermore, he <wavered¹ not from the path of a warrior>, as Triśanku² <wavered¹ in the path of the constellations>; though he was <Śiva>, <he drank no poison>, for he was a <giver of weal> and <not depressed>; though he was a <fire>, he was not a <flame>, for he was a <purifier> and free from <evil habits>; though he was a <burner>, he was not a <consumer>, for he had a <longing for hermitages> and was no <destroyer>; [29] he was no Yama <snatching life away suddenly>, for he did not <deprive of life without reason>; he was no Rāhu increasing his <radiance by swallowing the sun's disc>,³ for he did not increase his <greed by seizing the kingdom of a friend>, he was no Nala crushed⁴ by <Kali>, for he was not crushed⁴ by <strife>; he was no Cakri exhilarated by the death of <Śṛgāla>,⁵ for he was not exhilarated by the death of a <craven>; (he was attended by <glory and generosity> as the cowherd Nanda was attended by <Yasōdā>; he <planned peace and war> as Jarāśanda's <body was disrupted union>⁶; he possessed <generosity and luxury> as Bhārgava <ever wandered in the clouds>, [30] he was attended by <good friends> and commanded <good counsel> as Daśaratha was attended by <Sumitrā> and commanded <Sumantra>; } he was <devoted to worthy objects of generosity> and protected the <earth> as Dilīpa was <beloved by Sudakṣiṇā> and protected

¹ Tel. ed. and Sṛirangam text, 'fell.'

² Sṛirangam text, 'though Triśanku . . . for he had triple powers.'

³ Cf. *Mahābhārata*, 1. 19.

⁴ Tel. ed. and Sṛirangam text, 'having his body conquered'; cf. *Mahābhārata*, 3. 58-61.

⁵ Cf. *Harivaṃśa*, 100.

⁶ Cf. *Mahābhārata*, 2. 17.

the «cow»¹; his glory was exalted by his «virtuous life» as Rāma's glory was exalted by the «birth of Kuśa and Lava».

He had a son named Kandarapakētu. He was the «joy of the hermits» as the coral-tree «stands in Indra's garden»²; [31] he «produced weal» as Himālaya was the «birthplace of Śiva»; he was «marked by his luxurious pleasures» as Mandara is «scarred by the body of the serpent»; his «crores were enjoyed by great kings» as Kāilāsa's «summit is enjoyed by the Great Lord»³; he gave pleasure to many «women» as the spring gives pleasure in many «gardens»; [32] he made the «earth» resound as Mandara, lifted on high in the churning of the ocean of milk, made the «water» resound; he «took delight in love» as the God of Passion's Bond⁴ «rejoices Rati»; he was shaken by «meditation» as the collected ashes of Śiva are shaken at «twilight»⁵; [33] he had a «pure heart» and «clung to Viṣṇu's feet» as an autumn cloud has a «lurid centre» and «depends from the sky»⁶; he was accustomed to «all passion and merriment» as Arjuna was accustomed to be «courageous in battle»; [34] he was adorned with a «garland of the circle of the earth» as Kaṁsa was adorned with a «blue lotus garland»; he gave joy to the «humble»⁷ and «delighted the wise» as Tārṁśya gave joy to «Vinatā»⁷ and had «Sumukha for a son»; he «clasped» a beautiful form to his «breast» as Viṣṇu «changed» his beautiful form into a «boar»; he had «time and justice» put into his own power as Śāntanava had «Death» put into his own power; [35] he governed «full happily» as the host of Kāuravas was led by «Suśarman».

Though «Subāhu»⁸, he was a joy to «Rāma», for he had «beautiful arms» and gave joy to «women»; though he had «two

¹ Cf. *Raghuvamśa*, 1-2.

² The heaven of Indra, the home of warriors fallen in battle, and the future hope of popular classic Hinduism, is particularly renowned for its wonderful coral-tree, which, according to *Viṣṇupurāṇa*, 5. 30, was produced at the churning of the ocean of milk, and which has golden bark, copper-coloured leaves, and flowers of surpassing fragrance.

³ Śiva.

⁴ Kāma.

⁵ An allusion to Śiva's revel dances at nightfall.

⁶ Sīrangam text, 'he had a «pure heart» as an autumn cloud has a «lurid centre»; he «clung to Viṣṇu's feet» as the moon «depends from the sky».'

⁷ Tel. ed. and Sīrangam text omit.

⁸ Cf. *Rāmāyana*, 1. 30

eyes), he was «Śiva», for he was a «great monarch» who «gazed on all alike»; though «made of pearls», his «waist had no central jewel», for he was «free from disease» and «virile»; as a cloud [36] «terrifies flamingoes with showers of exceeding purity», he «slew kings terrified by the edge of his flashing sword»; though a light upon a «pole», his «wick was not consumed», for he was the light of his «race» and his «estate was unimpaired».

The noble, resembling oceans with beauteous «mountains», with «waters» increased exceedingly, and with «contented creatures», attained their highest growth through him who was, as it were, the moon when its «house has all its digits, removes the distress of night, opens the white lotuses», [37] is a friend to «white lotus groves»,¹ and «adorns a quarter of the sky»; for the noble, with «radiant limbs», with «life» increased exceedingly, and with «amiable qualities», [38] attained their highest growth through him who was the «home of the aggregation of all virtues, delighted in Śiva's way, destroyed his enemies», was a friend of «pleasure groves on earth»,¹ and had his «hopes fulfilled».

And the hearts of women rejoiced at the sight of him who was like the God of the Dolphin Banner, causing «Aniruddha» delight, «dear to Rati», and «armed with an arrow of flowers»; for he caused «unimpeded» delight, was a «friend of wantonness», and «surpassed the Flower-God». For him who was as the spring with the «attendant southern breeze», with «sweet koel-notes»² pleasing the ear,³ expanding the «buds», making the «forests bend», [39] «delightful with fragrant flowers», with «lotuses» easy for all to gather, possessing an abundance of «white thorn-apple trees» spread abroad, but passing over the «wormwood», damsels felt attachment, being like creepers of the forest with a thousand «buds», crowded with «bees», charming with «sprigs», and with «sportive birds»; since he had a «continual

¹ Tel. ed. and Srirangam text omit.

² The notes of the koel, or Indian cuckoo (*Eudynamis orientalis*, Linn.), though in themselves scarcely pleasant, are hailed with delight as a harbinger of spring, and the bird is, therefore, regarded as a friend of love.

³ Tel. ed. and Srirangam text, 'the eye and ear.'

income for the attendant nobles>,¹ possessed a <sweet koel-voice> pleasing the ear,² expanded <love>, gave a <charming colour to women>, <delighted in learned sages>, possessed <good fortune> easy for all to gather, spread abroad an abundance of <gold>, and surpassed his <foes>, while the damsels [40] were filled with a thousand <anxieties>, were sought by <lovers>,³ were charming because of their <coral necklaces>,⁴ and were at the <wanton age>.

And by his staff-like arm on the field of battle [41] the bow was gained, by the bow the arrows, by the arrows his foeman's head, by this⁵ the world,⁶ by this⁷ a leader such as had never been before, by the leader fame, by fame the seven seas, by the seas the renown of the kings of the Kṛta and other ages, and by that⁸ constancy, and by this⁹ something marvellous every instant. And the periphery of the bosoms of the lovely wives of his foes, who had been consumed by the fire of his majesty, was deserted by their pearl necklaces, as if terrified by the blows of their hands.

[42] And his sword, as if coloured with lac from the feet of the Goddess of Victory which had been moistened with the blood of slain infantry, elephants, and horses, shone over a sea of conflict whose shores were covered with quantities of pearls¹⁰ fallen from must elephants'¹¹ frontal lobes which were shattered by sharp arrows, with flying <birds>, with hundreds of <rivers and white and blue lotuses> whose manifold charms were spread through the <beautiful> waters,¹² with¹³ <dancing waters>, and terrible because of the fierce pride of the <cārubhāṭa>-fish which

¹ Or, 'was a competency for his retainers, sages, and honourable men.'

² Tel. ed. and Srīrangam text, 'the eye and ear.'

³ Or, 'had curls on their foreheads.'

⁴ Or, 'because of their long hair.'

⁵ Tel. ed. and Srīrangam text, 'by the foeman's head'

⁶ Tel. ed., 'by the world unprecedented renown as a leader, and by renown fame.'

⁷ Srīrangam text, 'by the world.'

⁸ Tel. ed. and Srīrangam text, 'by renown.'

⁹ Tel. ed. and Srīrangam text, 'by constancy.'

¹⁰ Srīrangam text, 'round pearls.'

¹¹ The frontal lobe of an elephant is believed to contain a pearl, called *kuñjaramani* or *gayamani*, which is possessed of magic properties (Crooke, *Popular Religion and Folk-Lore of Northern India*, 2 ed., 2. 240, Westminster, 1896).

¹² Tel. ed. and Srīrangam text, not alluding to pun, 'with tortoises (clinging) on the feet of elephants coming up from the beautiful water, with lovely white and blue lotuses, with hundreds of rivers'

¹³ Tel. ed. and Srīrangam text, 'undulating with.'

were eager to consort with the [43] <surasundarīs>; since it shone on a sea of conflict¹ whose shores were covered with quantities of pearls fallen from must elephants' frontal lobes which were shattered by sharp arrows, with flying <darts>, with hundreds of <fleshless, white-umbrellaed armies> whose manifold charms were spread through the <red> waters, with² <convulsing corpses>, and terrible because of the fierce pride of <warriors> eager to consort with the <Apsarasas>.

[44] Then, once upon a time, when the night was finished, when the Lotus-Lord of shell-like beauty was sinking with his spouse, the Night, into the western³ sea, while he was white, as it were, with the curds which constitute a morsel of food for (Buddhist) ascetics at their mealtime, and was like a mass of Yamunā's foam by night, and resembled a fragment of stone⁴ for the polishing of Mēnakā's nails, and had the shade of the soma-plant in the centre of his body, and resembled the silver earring⁵ of a head laid softly down on the pillow of the western mount, and seemed to be the goblet of Lady Night containing a remnant of wine; [45] when the bees had their feet caught in the pollen of the white lotuses which had been converted into cold⁶ paste by the dew; when by their soft chatter the *mainas* revealed women at their rendezvous; when the huts of the ascetics awoke intent on study; when the streets resounded with poetic tales chanted by mendicants in the *vibhāsa* mode⁷; [46] when the lamps seemed unable, because of their exceeding thinness,⁸ to bear the blackness of night⁹ which they had entirely

¹ Tel. ed. and Srīrangam text, 'in the forefront of battle, as on a sea terrible with the roaring noise of soldiers marching in eagerness to consort with the Apsarasas'—apparently with no attempt to pun.

² Tel. ed. and Srīrangam text, 'undulating with'

³ The distinctly conventional character of Subandhu's romance is well illustrated by his making the moon set in the west because the sun does.

⁴ Tel. ed., 'crystalline stone'; Srīrangam text, 'fragment of white stone for the polishing.'

⁵ Tel. ed., 'the circle of the silver earring of night, with her head softly resting, etc.; similarly the Srīrangam text.

⁶ Tel. ed. and Srīrangam text, 'cold, icy water.'

⁷ Tel. ed., 'hāsa mode.'

⁸ Or, 'emptiness.'

⁹ Tel. ed. and Srīrangam text, 'mass of nocturnal blackness.'

swallowed up, and which they vomited, as it were,¹ under the guise of lampblack, and were exhausted by having stretched their necks a hundred times as if to see the tremulous delights of amorous union,² [47] and had been witnesses of manifold ways of wanton sport,³ seeming to protect the darkness⁴ lurking beneath them as if it were a refugee; when they had become <dull> because their <oil> had been consumed as knaves⁵ become <slack> because their <affections> have been consumed, when they had reached the end of their <wicks> as the exceedingly aged reach the end of their <lives>; when they had only their <bowls> left as noble lords reduced in their estate have only their <bodies> left; [48] when they were <put in the middle of the house> as demons <wander abroad at the end and middle of night>; when they had <moths> flying about them as the <sun> descends on the summit of the western mount; when the gifts of flowers in the boudoirs, that had been noisy with the humming⁶ of swarms of bees delighting⁷ in the abundance of unceasing drops⁸ of honey had withered, [49] when the downy Nepal jasmines had fallen from the tresses; when fair women seemed to be pouring forth teardrops for grief at separation from their lovers⁹ and, with bud-like feet¹⁰ tinkling with anklets, delayed, as it were, the departure of their best beloved; when the mist of perspiration¹¹ had been dried by the wind of the wings of a swarm of bees enamoured of the perfume of the wreaths of half-opened Malabar jasmine¹² in thick tresses dishevelled by weariness of

¹ Tel. ed. and Srirangam text omit 'as it were.'

² Tel. ed., 'the quivering of amorous women.'

³ Tel. ed., 'varied love-joys with delights manifold'; Srirangam text, 'wanton sport with perturbations manifold.'

⁴ Tel. ed. and Srirangam text, 'mass of darkness.'

⁵ Tel. ed. and Srirangam text, 'the voices of knaves.'

⁶ Tel. ed. and Srirangam text, 'sound of the humming'

⁷ Tel. ed. and Srirangam text, 'stupefied with the intoxication of tasting.'

⁸ Tel. ed., 'drops fallen unceasingly', Srirangam text, 'drops falling unceasingly.'

⁹ Tel. ed. and Srirangam text, 'best beloved.'

¹⁰ Tel. ed. and Srirangam text add 'when they (the fair women) shone with bud-like feet.'

¹¹ Tel. ed., 'particles of the mist of perspiration'; Srirangam text, 'particles of perspiration.'

¹² Tel. ed. and Srirangam text, 'mādhavī.'

intense passion in the waning night; [50] when damsels were tuneful¹ with the jingle of the bracelets on their tremulous, slender arms while they illumined their apartments by the light of the rays² of their milk-white teeth, revealed through their sobbing at the pain caused by the loosening of the hair which adhered to the fresh³ nail-marks⁴; [51] while their attendants, wearied with importunities for another glimpse, saw lovers constantly; while (the damsels themselves) felt bashful just for an instant at the endearing words of the house-parrots who had remembered⁵ a hundred shameless speeches uttered in the night⁶; [52] when they (the damsels) had the beauty, as it were, of an autumnal day with <clouds not adorned by sky>,⁷ for their <bosoms were adorned by the marks of nails>; when they seemed nigh unto death and had their faces set toward the <city of the Lord of Life>,⁸ for their faces were set toward their <lovers' persons>; when they resembled a row of trees in a forest in the spring-tide abounding in <sap>, for they abounded in <anxiety>; when they were embraced by their lovers; when there blew a wind that rocked the filaments of the flowers and removed their pollen from the hair [53] of damsels wearing delightfully tinkling jewels, whilst it had an abundance of expanded white lotuses, and caused pleasure, and rejoiced in union, and rained down a fire of chaff,⁹ as it were, on lonely¹⁰ girls lightly deserted by their lovers, and surrendered them wholly to the burning arrows of love, and carried far [54] the plaint of the Brahminy duck¹¹;

¹ Tel. ed. and Srirangam text, 'charming'

² Tel. ed. and Srirangam text omit 'rays.'

³ Tel. ed. and Srirangam text omit 'fresh.'

⁴ See Schmidt, *Beitrag zur indischen Erotik*, pp. 478-496, Leipzig, 1902

⁵ Tel. ed., 'who made up speeches of love's shamelessness', Srirangam text, 'who remembered speeches of love's shamelessness.'

⁶ The same embarrassing habit of the parrot is mentioned by Amaru (see Dohtlingk, *Indische Spruche*, 2 ed., No. 2710, St. Petersburg, 1870-1873).

⁷ Their beauty was like the dark massed clouds.

⁸ A euphemism for Yama, the God of Death

⁹ A fire of chaff being proverbially sudden and intense, Tel. ed. and Srirangam text, 'powder of a fire of chaff,' also omitting 'rained down.'

¹⁰ Tel. ed., 'lonely, deserted.'

¹¹ According to the conventions of Sanskrit literature, two indiscreet lovers were transformed into Brahminy ducks (*Casarca rutula*, Pallas) and condemned to pass

which was a halo for the disc of the moon of her hips; which had a golden inscription consisting of a line of down that proclaimed victory over the triple world¹, which was the line of the moat of the prison of the hearts of all men [55] and was as the bar of the chamber of a flock of birds which were the glances of the world.²

(She was) adorned with a waist which seemed full of sorrow through failure to see her moon-like face that was hidden by the burden of her swelling breasts; which appeared to be filled with weariness from the oppression³ of the urns of her bosom and the circlets of her heavy⁴ hips; which had apparently conceived a deep resentment for her massy buttocks⁵; [56] which seemed filled with exhaustion from the restraining hand⁶ of the Creator who had compressed it exceedingly; and which had become extremely slender, as if on account of its anxious thought: 'Suppose mine own breasts should fall on me like projections from a height'?

(She was) beautified by breasts with golden jewels filled with gems of passion⁷; with nipples for seals; apparently nailed with iron under the guise of nipples through fear of falling because of their vast circumference; [57] accumulations of loveliness, as it were, remaining after the consecration of all her members, the lotuses, so to say, of the pool of the heart; possessed of the beauty of a pillow for the cheek⁸ of Love; the fruit of the tendril of the line of down; caskets full of the dust of the lure that

¹ Tel. ed., 'which had Love's golden inscription with a row of letters that proclaimed his victory over the wide triple world', similarly the Srirangam text.

² She attracted and kept captive, like so many birds, the glances of every one. Tel. ed., 'as the golden bar of the chamber of the abode of her thighs for birds which were the glances of the whole world'; Srirangam text, 'as the golden bar of the chamber of the abode of birds which were the glances of the whole world.'

³ Tel. ed. and Srirangam text, 'the confined oppression on both sides from.'

⁴ Tel. ed. and Srirangam text, 'very heavy.'

⁵ Because her waist shrank away from them.

⁶ Srirangam text, 'as if with pain produced by the seizure of the hand.'

⁷ Tel. ed. and Srirangam text, 'golden caskets filled with gems of passion.'

⁸ Tel. ed., 'a box of the unguent of Love', Srirangam text, 'a pillow for the disport of Love.'

increases the pride of passion¹; heavy with the fall of the hearts of all mankind; the fruits of the mighty tree of existence; the product of the great tree of youth; two Brahminy ducks, charming with necklaces of pearl for lotus-filaments²; [58] fruits of the tree of Prayāga, which seemed to stand at the juncture of the line of down with her necklace of pearl³; the solitary dwelling⁴ of the God of Love when overcome by weariness from the conquest of the triple world.

(She was) beauteous with a bud-like lower lip which had the glow of eventide in close proximity⁵ to her moon-like face; which had what seemed to be a minium seal as a guard for the jewels of her teeth; [59] which was coloured, as it were, by the flushing redness of her heart⁶; which was, so to say, a fresh bud⁷ of the coral-tree from Passion's sea; (She was) adorned by a pair of eyes which were longer than a very tender screw-pine blossom; with languidly tremulous glances; giving rise to a suspicion that they were the windows of wanton Love abiding in the inner chamber of her heart; causing beatitude by their very passion; [60] with redness in their corners as if for anger at her ears, which hindered their further extension⁸; seeming to whiten all the world; making the sky seem filled with a forest of expanded lotuses; pouring forth, so to say, thousands of oceans of milk; seeming to surpass the loveliness of a garland of downy Nepal jasmine and blue lotus.⁹

(She was) beautified by a nose which was the column¹⁰ of the

¹ Tel. ed., 'dust of the proud nature of passion'; Sṛīrangam text, 'dust that increases the pride of passion.'

² Tel. ed. and Sṛīrangam text, 'hidden through their greed of lotus-filaments (which were) pearl necklaces.'

³ Tel. ed., 'the shores of Prayāga in the guise of the junction of the Ganges and the Jumna, (which were) her pearl necklace and line of down', similarly the Sṛīrangam text.

⁴ Tel. ed., 'the solitary rest-house', Sṛīrangam text, 'the victory rest-house.'

⁵ Tel. ed. and Sṛīrangam text, 'continual close proximity.'

⁶ Tel. ed., 'inward redness.'

⁷ Tel. ed. and Sṛīrangam text, 'a bit.'

⁸ The eyes of an Indian beauty are conventionally supposed to extend to her ears.

⁹ Tel. ed., 'surpassing a garland of blue lotuses clinging to downy Nepal jasmine-flowers.'

¹⁰ Tel. ed., 'trunk.'

balance for the jewels of her teeth¹; [61] the bridge betwixt the oceans of her eyes²; a wall, as it were, between two elephants mad with youthful passion (She was) adorned with delicate brows which were clusters of bees about her blue-lotus eyes³; portals⁴ of her face that formed the abode of Love; the shores⁵ of Passion's sea; wantoning in youthful dancing. She possessed, as it were, the loveliness of the sky in the rainy season [62] with <clouds> swelling with beauty, for her <breasts> swelled with beauty.⁶

Like one⁷ who has gained the cry of Victory she stood on the tip of a trembling <balance>,⁸ for she had trembling <anklets>; she was like Suyōdhana's valour while his eyes rested on <Karna>, for her eyes extended to her <ears>; she seemed to have the sportiveness of the Dwarf⁹ in exhibiting his <destruction of Bali>,¹⁰ for she revealed her <furrowed folds>; she was like the station of the sun in Scorpio <after traversing Virgo and Libra>, for she <transcended comparison with other damsels>; [63] she rejoiced in <unblemished beauty> as Uṣā rejoiced at the sight of <Anirudha>¹¹; she had the <beauty of lovely eyes> as Śacī <delighted in gazing on Indra's pleasure groves>, she had, as it were, the sportful dancing of Śiva with his <quivering serpent>, for she had beautiful <eyes and ears>; she had lofty dark <nipples> as a forest¹² has lofty dark <bread-fruit trees>; [64] she was adorned with a

¹ Compare the Euphuistic passage in Ben Jonson's *Cynthia's Revels*, 5. 2. 'You that tell your mistress, her beauty is all composed of theft; her hair stole from Apollo's goldy-locks; her white and red, lilies and roses stolen out of paradise, her eyes two stars, plucked from the sky, her nose the gnomon of Love's dial, that tells you how the clock of your heart goes; and for her other parts, as you cannot reckon them, they are so many, so you cannot recount them, they are so manifest.'

² Tel. ed. and Srirangam text, 'the bridge, as it were, betwixt the ambrosial oceans of her eyes.'

³ The bees being extremely fond of the lotus.

⁴ Tel. ed. and Srirangam text, 'garlands of the portals.'

⁵ Tel. ed. and Srirangam text, 'currents.'

⁶ Tel. ed. and Srirangam text, '<clouds swelling with rain>' and '<breasts shining with pearl necklaces>.'

⁷ Tel. ed., 'like a king.'

⁸ This seems to be introduced merely for the sake of the pun on *tuḷākōṭī*.

⁹ Viṣṇu.

¹⁰ Cf. *Rāmāyaṇa*, 1. 29, *Bhāgavatapurāṇa*, 8. 21-23.

¹¹ Cf. *Harivaṃśa*, 173-186. *Kathāsaritsāgara*, 6. 31.

¹² Tel. ed. and Srirangam text, 'the Vindhya forest.'

⟨beautiful throat and with aimlets⟩ as the army of monkeys was adorned by ⟨Sugrīva and Aṅgada⟩.

She seemed to be made of planets ¹: of the ⟨Sun⟩, for she had a ⟨shining⟩ ornament; of the ⟨Moon⟩, for she had a ⟨beautiful⟩ round face ²; of ⟨Mars⟩, for she had a ⟨rosy⟩ bud-like ³ lower lip; of ⟨Mercury⟩, for she had a ⟨lovely⟩ appearance; of ⟨Jupiter⟩, for she had ⟨heavy⟩ round hips; of ⟨Venus⟩, for she had ⟨wide-open⟩ lotus eyes ⁴; of ⟨Saturn⟩, for she had ⟨slow-moving⟩ steps; of ⟨Rāhu⟩, for she had ⟨dark⟩ heavy hair.⁵

She was a picture, as it were, on the wall of life ⁶; [65] the place of assembly, so to say, of the loveliness of the triple world; apparently the perfect elixir for the Great Ascetic ⁷ in his youth ⁸; seemingly the place of Passion's fancy; the repository, so it would seem, of delight; [66] the flag of conquest over the threefold earth,⁹ as it were, of the God of the Dolphin Banner ¹⁰; evidently the manifestation of intellect ¹¹; the conqueror, it would seem, of Passion ¹²; a powder, so to say, to numb the senses ¹³; a power, one would think, to bewilder Love; apparently the joyous abode of beauty; the sole sanctuary, as it were, of good fortune ¹⁴; seemingly the place where loveliness had its origin ¹⁵; [67] wellnigh a perfect seduction of the mind ¹⁶; almost a blind ¹⁷ of the juggler

¹ A similar thought is expressed by Bhartrhari (Bohtlingk, *Indische Sprüche*, 2 ed., No. 2169, St. Petersburg, 1870-1873). In like fashion a girl is described as made of flowers in *Harsacarita*, p. 38, Bombay ed., 1892 (tr. Cowell and Thomas, p. 263, London, 1897).

² Tel. ed. and Srirangam text, 'for she had a smile of ⟨white beauty⟩'

³ Tel. ed. and Srirangam text omit 'bud-like.'

⁴ Tel. ed. and Srirangam text insert, transferring this further down, 'of ⟨Venus⟩, for she had a ⟨white⟩ pearl necklace.'

⁵ Tel. ed. and Srirangam text omit.

⁶ Tel. ed. and Srirangam text, 'like a picture on the life-wall of the theatre of the triple world.'

⁷ Śiva.

⁸ Tel. ed., 'the perfect elixir of youth.'

⁹ Tel. ed. and Srirangam text omit 'over the threefold earth'

¹⁰ Kāma.

¹¹ Tel. ed. and Srirangam text omit

¹² Tel. ed. and Srirangam text, 'the battle-ground, as it were, of Love.'

¹³ Tel. ed., 'the confusion, so to say, of all the senses.'

¹⁴ Tel. ed., 'good fortune's birth-hall, as it were, of friends' disport.'

¹⁵ Tel. ed. and Srirangam text, 'rendezvous'

¹⁶ Tel. ed. and Srirangam text, 'wellnigh a perfect spell for the winning of love' (Srirangam text, 'mind').

¹⁷ Tel. ed. and Srirangam text, 'almost a mighty drug to bind the eyes.'

Love ; a production of the Creator, so to say, for the enchantment of the triple world.

Then, while he drank her in, as it were, with eyes dilated with joy, sleep, which he had long served, became jealous¹ and deserted him. [68] But when he awoke, he was unable to sustain himself, being drowned, so to speak, in a sea of poison, and as if submerged in the words of his enemies. Thus then, for an instant, he embraced the sky, and with outstretched arms² cried to his beloved, as if she were painted in the heavens,³ graven on his eye, and carven on his heart : 'O, dearest one, come! come! where dost thou go?'⁴ Then in that very place he passed the day on his bed, with his eyes closed,⁵ with all his attendants barred out, with the doors shut, [69] and refusing all enjoyment of food,⁶ betel, and the like. Thus, too,⁷ he spent the night as well with longings for the coming of the dream.

Then his confidential friend, named Makaranda, somehow gained entrance⁸ and thus addressed Kandarapakētu, who was overwhelmed with the wounds of the arrows of Love : 'My friend, [70] why dost thou take to this unwonted course, which is unbecoming to a man of honour? When they behold this conduct of thine, the good are swayed by perplexity, while the wicked, on the other hand, make it out to be undesirable and indecorous⁹; for the heart of the evil man finds its highest delight centred in bringing to light what is undesirable. Who, pray, can discern the true character of such an one?

'Thus, even though a <Bhīma>, he is <no foe of Baka>,¹⁰ for he

¹ In like manner life becomes jealous of Mahāśvētā because of her love for Puṇḍarīka in the *Kādambarī*, p. 325, Bombay ed., 1890 (tr. Kidding, p. 128, London, 1896)

² Tel. ed., 'stretching out his arms for an instant to the sky to embrace it', Sṛirangam text, 'blindly stretching out his arms to the sky to embrace it.'

³ Tel. ed. and Sṛirangam text, 'in the heavens and its subdivisions.'

⁴ Tel. ed. and Sṛirangam text, 'O, dearest one, go not! go not!'

⁵ Tel. ed. and Sṛirangam text, 'clinging to his couch.'

⁶ Tel. ed. and Sṛirangam text omit 'food.'

⁷ Tel. ed. and Sṛirangam text add 'somehow or other.'

⁸ Tel. ed. and Sṛirangam text, 'gained entrance and a sight (of Kandarapakētu).'

⁹ Tel. ed. and Sṛirangam text, 'pursue thy (Sṛirangam text, 'this') indecorous and undesirable course'

¹⁰ See *Mahābhārata*, I. 159-166.

is <horrible> and a <foe of them that praise him>; though a <fire>, he is a <wind>, for he is a <devourer of his own place of refuge> and a <dog in his mother>¹; [71] though very <pungent>, he is of <fine flavour>, for he is very <cruel> and <utterly insipid>; he does not abandon his <bitterness>, though <flattered by clasped hands and prostration at his feet>², even as mustard-oil abandons not its <sharpness>, though <caressed with both hands and held to the head>; he is <delightful on account of his freedom from faults> (at first), but afterwards is unpleasant and <cruel> even as the fruit of the palmyra-palm tastes <pleasant at first>, but is disagreeable and <sharp> at the last; he, when <deserted>, wrinkles his brow even as the dust of the feet, when <shaken off>, discolours the head.

‘He <confirms his folly> in proportion as he is <humoured> even as the fruit of the poison-tree <strengthens madness> in proportion as it is <honoured>; [72] he has no lack of <enemies> with his <bad conduct> even as there is no dearth of <water> in <low ground>³; he brings distress to the <good> with his <great jealousy> even as a summer day brings distress to the <flowers> with its <swarms of gnats>; he is cunning in binding <sins> together and eager to <destroy the works of all men> even as the darkness is cunning in binding <night> together and eager for <sunset>.

[73] ‘Though <Śiva>, he is <Viṣṇu>, for he is a <prince> of <unseemly conduct>⁴; he is <deaf> and <praises not his subjects> even as Indra’s horse <cried aloud> and <exulted in his birth from the ocean>; he agitates the heart of a good man, even though he is <disturbed> and shows <affection>, like as the churning-stick agitates the heart of the cream, even though it is <separated> and

¹ A false etymological pun on Mātariśvan, an obscure Vedic deity (on whom see Macdonell, *Vedic Mythology*, pp. 71-72, Strassburg, 1897; Hillebrandt, *Vedische Mythologie*, 2. 149-153, Breslau, 1899, and the authorities there cited). The name probably means ‘having water as his mother’ (Fay, *JAOI*, 16. clxxii-clxxiii), or, less plausibly, ‘materiae puer’ (Fay, *KZ*, 45. 134-135).

² Literally, ‘sustained by the head (of his suppliant)’ ³ Tel. ed., ‘he has no lack of <enemies> even as a dearth of <water> is not produced by a river in low ground.’

⁴ Tel. ed. and Srirangam text, ‘he has <unseemly conduct> even as Rudra has <abnormal eyes>; he is <deceitful> even as Viṣṇu <holds a disc>.’

shows «butter»¹; [74] he is noisy with <self-praise> and «garrulous of his wanderings in the world» even as an offering to the Yaksas is noisy with <crows> and «bears evidence of wandering dogs»²; his visage is distorted from <entire lack of self-control> and his «generosity» is suppressed even as a must elephant³ fixes his distorted visage on <his female> and suppresses his «ichor»; he is <not alarmed by fear of God> even as a bull is «wearied from union with the cow».

‘He is <miserable through his disgrace of his family> and is devoted to «evil ways»⁴ even as a paramour is <distressed by an error in his name> and is devoted to the «way of the fair»; [75] he causes slowness in <softly modulated and excellent> speech even as the disease of indigestion⁵ causes slowness in <body> (and) speech; he is devoted to the <breaking of agreements> and a friend of the «foes of his lord» even as a jackal is devoted to the <flesh of a corpse> and delights in the «night»; [76] <the sight of him causes distress to his kindred> even as a corpse is <deprived of the use of its eyes>; he destroys <good fortune> even as the axe cuts the <sandal-wood>; he <destroys his family> and cuts down «men gifted with patience» even as the spade <cleaves the earth> and cuts down the «creatures that share in the soil»⁶; [77] he engages in <low actions> even as a dog engaged in <venereal acts> makes good folk ashamed; he, for all his <charms of hair and face>, has no pleasure in his «lute, skilful though he is» like as a must elephant <delights in the forest>, yet has no pleasure in the «spreading greensward, even though he traverses it».⁷

¹ Tel. ed., not expressing ‘of a good man,’ has ‘shows continually.’

² Tel. ed. and Srirangam text, ‘he <wanders about the world> even as an offering to the Yaksas has <flocks of crows>,’ etc.

³ Tel. ed. and Srirangam text, ‘as an elephant’

⁴ If *vāmādhvan* be synonymous with *vāmācāra*, this may be an allusion to the infamous ‘left hand’ Tantra-worship (Hopkins, *Religions of India*, pp. 490-492, Boston, 1895).

⁵ See Jolly, *Medicin*, p. 77, Strassburg, 1901.

⁶ Trees, according to the commentator Śivarāma.

⁷ Tel. ed., ‘he has no pleasure in his <goodly youth>’ (*yavaśam + sarī = samvayasam*); Srirangam text, ‘he rejoices not in his companions of equal age> even as the elephant <continually> rejoices not, . . .’ (*yavasam + sa = savayasam*).

[78] 'The shoots of evil vices are born without seed and grow without a stock, and hard they are to uproot; if a particle of iniquity enters into the heart of the wicked, it is a terrible thing. But into the heart of the good it enters not; and if at any time it does enter, [79] it is like quicksilver, unstable for an instant; the virtuous, even as deer, are obedient to the voice of one¹ who knows their pleasure; persons like thee easily capture the heart of a friend² as do the wagtails of the autumn-tide; and the wise³ give no unseemly counsel, while the friendship of the foolish is thrown on the side of profit. [80] And likewise,⁴ when milk, fancying⁵ that "water is as milk because of its sweetness, coolness, purity, and healing of distress," enters into friendship (with water), destruction is wrought by water itself, when it reflects that "ruin has come in times gone by through the decoction of me myself, increased by union with that (milk)."⁶ This conduct is, therefore, extraordinary; follow the course, my friend,⁷ which is customary among the upright; [81] the noble themselves go utterly astray by mistaking their direction.'⁸

When he (Makaranda) had said this,⁹ and more to the same effect, Kandarpakētu, dominated by the wounds of many¹⁰ arrows

¹ Tel. ed., 'take refuge with one'; Srirangam text, 'the virtuous are not, like deer, obedient to a petty pleasure.'

² Tel. ed., 'persons like thee take away pleasure, as do the wagtails', Srirangam text, 'persons like thee obtain the weal of a host of friends.'

³ Tel. ed., 'the friendly-minded.'

⁴ Tel. ed. omits 'and likewise.'

⁵ Tel. ed. and Srirangam text add 'from the identity of sound.'

⁶ Tel. ed., 'by water, thinking that "ruin has come upon me aforetime in the decoction of milk, which had gained increase from union with myself";' similarly the Srirangam text. The close union of mingled water and milk becomes, in Sanskrit literature, a type of the truest and most altruistic friendship (cf. Bohtlingk, *Indische Sprüche*, 2 ed., Nos. 2024, 2026, St. Petersburg, 1870-1873). The passage may, perhaps, be partially elucidated by a stanza from Bhartṛhari (*ib.* No. 2026), thus rendered by Tawney (*Two Centuries of Bhartṛhari*, pp. 30-31, Calcutta, 1877):

'Milk to the water with it mixed its native virtues gave,
Which, pitying sore its tortured friend, rushed on a flaming grave,
The milk, unwilling to be left, must share its fellow's fate,—
True friendship envy cannot reach, nor fiery pains abate!'

⁷ Tel. ed. and Srirangam text omit 'my friend.'

⁸ Tel. ed. and Srirangam text, 'the good, though going astray by mistaking their direction, again regain the right path.'

⁹ Tel. ed. and Srirangam text, 'his dear friend, Makaranda, having said,' etc.

¹⁰ Tel. ed. and Srirangam text omit 'many.'

of Love, somehow said slowly: 'Good friend, my mind¹ is confused by a <hundred afflictions> as Diti was confused by <Indra>.² This is no time for advice; my limbs seem to be on fire; [82] my faculties are boiling, so to speak; my vitals feel as if bursting³; my breath is almost leaving me; my senses are wellnigh eradicated; and my memory is destroyed.⁴ Now, therefore, if thou didst share the sorrows and joys of our playing together in the dust,⁵ then follow me.' So speaking he went forth from the city with him, unnoticed by his retinue.

Straightway, after going a distance of several hundred *nalvas*,⁶ a great mountain,⁷ called Vindhya, was seen with its thousand peaks bowed down to earth,⁸ restrained by Agastya's word⁹; [83] with its sides¹⁰ thronged with hundreds of savages eager to slaughter hundreds of female yaks who had been delighted by hearing the songs of pairs of Vidyādhara (then) slumbering peacefully¹¹ in the bowers within its caves; with its rocky sides cooled by breezes bearing the perfume of trickling yellow sandal-wood¹² broken and dragged down by the trunks of the elephants on its ridges¹³; [84] with the monkeys¹⁴ eager to lick their paws wet with the sap of the palmyra-palm fruit which had been broken by its exceedingly long fall; with its borders fragrant with the

¹ Tel. ed. and Srirangam text, 'the mind of folk like us.'

² Cf. *Rāmāyana*, I 46.

³ Tel. ed. omits this clause.

⁴ Tel. ed. and Srirangam text, 'is, as it were, destroyed.'

⁵ Alluding to their childhood days as playmates. Tel. ed. and Srirangam text, 'Now this is enough of this talk. If thou didst share the joys and sorrows of our laying in the dust, then let it be come together with me.'

⁶ A *nalva* is equivalent to 400 cubits. Tel. ed., 'then, having gone with him a journey measured by several hundred *nalvas*', similarly the Srirangam text.

⁷ Tel. ed. and Srirangam text omit 'great.' With this description of the Vindhya Cartellieri ('Subandhu and Bāna,' in *WZKM.* I. 132) compares that given by the *Kādambarī*, pp 38-43, Bombay ed., 1890 (tr. Kidding, pp 16-18, London, 1896).

⁸ Tel. ed. and Srirangam text, 'to the chasms of the earth.'

⁹ Cf. *Mahābhārata*, 3, 103-104.

¹⁰ Tel. ed. and Srirangam text, 'with its sloping sides thronged with hosts of savages eager to slaughter herds of female yaks.'

¹¹ Tel. ed. and Srirangam text omit 'peacefully,' the latter having 'awakened from sleep.'

¹² Tel. ed. and Srirangam text, 'sandal-wood sap.'

¹³ Tel. ed. and Srirangam text, 'elephants come to its sloping ridges.'

¹⁴ Tel. ed. and Srirangam text, 'with hosts of monkeys.'

perfume of the juice of various fruits sipped again and again¹ by pairs of *chickores* dwelling near its overhanging cascades ; [85] seeming to sustain a host of stars clinging to its summit since its peak was speckled by pearls² fallen from the temples of must elephants which had been cloven by the edges of the sharp claws of thousands of bold lions.

The shadow of its foot was haunted by <bears, gayals, griffins, lions, and lotuses> as Sugrīva [86] had the shadow of his feet honoured by <Ṛkṣa,³ Gavaya, Śarabha, Kēsari, and Kumuda>⁴ : its <peace was disturbed by the exhalations of elephants> as the Lord of Cattle⁵ has his <ashes disturbed by the hissing of his serpent> ; it had a <chaplet of beautiful forests> as Janārdana⁶ wears <beautiful sylvan garlands> ; it had <*dita*-bark and *syandana*-trees> as the God of a Thousand Rays⁷ has a <chariot with seven steeds> ; [87] it was <full of caverns and infested with jackals> as Śiva had <Kartikēya near him and was attended by Pārvatī> ; it was full of <jungles and wastes and was covered with white thorn-apples> as a paramour is filled with <petulance and passion for his mistress and is amorous> ; it had <Arabian jasmine-plants and *Arjuna*-trees> as Śrīparvata has the <*Mallikārjuna*> near it ; [88] it had <Italian panic and bind-weed> as Naravāhanadatta was the <husband of Priyaṅguśyāmā>⁸ ; it <formed a place for emblic myrobalan-trees> as a child is <held by its nurse> ; it had a series of forests⁹ rosy with the <reddish lustre of ruddle>¹⁰ as the dawn of day makes the series of forests⁹ rosy with the <radiance of the mountain-born Aruṇa> ; it was impenetrable on account of <many creeping plants> as the dark lunar fortnight is impene-

¹ Tel. ed. omits 'again and again.'

² Tel. ed. and Srirangam text, 'massy pearls.'

³ Jāmbavat, the king of the bears.

⁴ Tel. ed. and Srirangam text, 'Kumuda and Panasa' . . . <lotuses and jack-trees>.

⁵ Śiva.

⁶ Viṣṇu. Tel. ed., 'it had a <chaplet of magnificent forests>, as Janārdana wears <full-blown sylvan garlands>.'

⁷ Sūrya.

⁸ See Lacôte, *Essai sur Guṇādhyā et la Brhatkathā*, pp 213, 228, Paris, 1908.

⁹ Tel. ed. and Srirangam text, 'leafy forests.'

¹⁰ Tel. ed. and Srirangam text omit 'ruddle' . . . <mountain-born>.

trable on account of its <blackness>; it had gifts of a <hundred crores> as Karṇa had the gift of <Indra's bolt>; [89] it was covered with <tail feathers moulted by peacocks> as Bhīṣma was covered¹ with <crescent-headed arrows>; it was filled with <elephants and was fragrant from the perfume of its jungles> as the *Kāmasūtra* was written by <Mallanāga and contains the delight and enjoyment of mistresses>; it was a refuge for the race of <deer> as Hiranyaśipu was a refuge for the race of <Śambara>.²

Because of the guise of its ruddle it seemed to have been employed by Aruṇa to trace the path of the chariot of the sun³; [90] it watched, as it were, the journey of Agastya with eyes dilated because the sun and moon had come upon its summit; on account of the old sloughs of snakes it seemed to have a mass of entrails hanging out⁴; as Kumbhakarṇa had a host of monkeys come within his <teeth>,⁵ it had a host of monkeys come upon its <summit>; [91] it had bowers of screw-pines for the rendezvous of the assembled nymphs of Śacī's Lord who marked their pathway with a series of footprints dyed with red henna.

Though of <no family>, it was adorned by a <noble ancestry>, for it did <not cling to the ground> and it was <adorned with beautiful bamboos>; though it was <evidently safe>, it yielded the <fruit of death>, for it had <hara-nut trees> and yielded <plantains>; though <measured>, it was <measureless>, for it had <plateaus> and was <immeasurable>; [92] though <noisy>, it was <silent>, for it had a <river> and was <still>; though a <Bhīma>, it was a friend of <Kīcaka>, for it was <terrible> and a friend of <reeds>; though it hid its <garments>, it had brilliant <raiment>, for it hid the <sky> and had brilliant <sunbeams>.

[93] It showed, moreover,⁶ a <malady of many of its com-

¹ Tel. ed. and Srirangam text, 'had his body covered.' Cf. Hopkins, 'Position of the Ruling Caste in Ancient India,' in *J.AOS.* 13. 278.

² Cf. *Viṣṇupurāṇa*, 1. 19; 5. 27.

³ Tel. ed. and Srirangam text, 'the sun on high.'

⁴ Tel. ed., 'tubular entrails hanging out of chasms cleft by thunderbolts', similarly the Srirangam text.

⁵ Cf. *Rāmāyana*, 6. 67.

⁶ Tel. ed. and Srirangam text, 'like a sick man.'

ponents> as if by a «great abdominal swelling»,¹ for it indicated a <change of many metals> by its «thick bushes»; as a good man shows his <greatness> by «habits of mercy», it showed its «loftiness» by the «course of the planets on its summit».

As the Mīmāṃsā and Nyāya philosophies conceal the views of the <Digambara Jains>, it concealed the view of the <quarters of heaven and of the sky>. It also had its vicinage adorned with pools which were delightful on account of the appearance of the <blue lotus>,² as the *Harivaṃśa* is delightful on account of the appearance of <Puṣkara>; [94] that were thronged with <pairs of fishes and with crabs> as the Zodiac has <Pisces, Gemini, and Cancer>³; and that had hosts of <birds, elephants, galangal, and young medlar-trees> as the parts of the day have the host of <Śakuni, Nāga, Bhadra, and Vālava>.⁴ It also showed manifold <metrical> charms with «*kusumavicitrās, vaṃśapātrapatitas, sūkumārālitās, puṣpitāgrās, śikharinīs, praharṣinīs, and latās*»,⁵ since it showed manifold charms <produced> through its «creepers, lovely on account of their flowers, which had fallen on the bamboo leaves, tender in their grace, tipped with blossoms, crested, and charming».

[95] As if by a very dear mistress with outstretched wavy arms, it was embraced, furthermore, by the Rēvā, whose waters were perfumed by the abundance of the drops of liquid which had fallen from the fragments⁶ of fullblown lotuses shaken by many monstrous tails of *bhāḥkūṭa*-fish⁷ that had been terrified by the notes, indistinct for passion, of geese and herons; whose waters

¹ See Jolly, *Medicin*, pp. 79–80, Strassburg, 1901.

² Tel. ed. and Srirangam text, «the blue lotus and the *bedda*-nut tree», as the *Harivaṃśa* is delightful on account of the appearance of «Viṣṇu».

³ Tel. ed. and Srirangam text, «thronged with pairs of <fishes, dolphins, and crabs>, as the Zodiac has <Pisces, Capricorn, Cancer, and Gemini>».

⁴ See Ginzl, *Handbuch der mathematischen und technischen Chronologie*, I. 359–361, Leipzig, 1906.

⁵ See Weber, *Ueber die Metrik der Inder*, pp. 380, 394, 366, 361–362, 393, 384, Berlin, 1863; Colebrooke, *Miscellaneous Essays*, 2. 144, London, 1873. Srirangam text, like Hall's manuscript D and the commentator, adds «like the *Chandōvicuti*».

⁶ Tel. ed. and Srirangam text, «fallen from masses of lotuses».

⁷ Tel. ed., «by monstrous jaws of *utkūṭa*-fish»; similarly the Srirangam text, though the latter has «*bhāḥkūṭa*-fish».

had been drunk up by the circling navels of beauties of Pulinda kings at their evening ablutions¹; [96] whose banks resounded with the din of flamingoes noisy with passion²; whose waters were curdled with drops of the streams of ichor exuded from the temple lobes of must elephants near its banks³; with the gardens on its shores witnesses to the trituration of the tremulous sport of pairs of young deities delightfully ensconced on the sand formed by the abundant dust fallen from the forests of screw-pines that grew along its banks; [97] in whose waters dove the nymphs who dwelt in bowers within bits of rose-apple that had fallen near the forests⁴ on its banks, whose environs⁵ were lauded by pairs of divinities drawn by curiosity at the sound of the sweet, low notes of the many gallinules that nestled in the creepers of chair-bottom cane growing on its shores⁶; [98] whose banks were strident with the screams⁷ of multitudes of wild cocks whose nests thronged the bowers of reeds⁸ that had sprung up near its shores; whose soft banks were trodden by the water nymphs⁹; whose tremulous¹⁰ waves were rippled by the breezes from the gardens; [99] whose demi-carp were watched by female herons¹¹ which had entered the numerous bowers of reeds; whose reed-forests¹² were terrible from supporting paddy birds eager for the shoals of small fish; the water near whose bank was coloured by the shoals of exceedingly quick *rājulas* fleeing from

¹ Tel. ed., 'concealed in the circles of the deep navels of beauties of Pulinda kings bathing at eventide'; similarly the Srirangam text

² This clause is omitted by Tel. ed.

³ Tel. ed., 'abundance of drops . . . falling from the rounded frontal lobes of the huge must elephants standing near its banks'; Srirangam text, 'must elephants standing near the river-banks.'

⁴ Tel. ed. and Srirangam text, 'lotuses fallen in the cavities on its banks.'

⁵ Tel. ed. and Srirangam text, 'delightsomeness.'

⁶ Tel. ed., 'sound of the abundant amorous sport of the gallinules that nestled in the forests of chair-bottom cane.'

⁷ Srirangam text, 'made by.'

⁸ Tel. ed., 'screams of wild cocks thronging the bowers of masses of reeds.'

⁹ Tel. ed. and Srirangam text, 'whose very soft sands were trodden by water nymphs eager to enjoy the sunshine.'

¹⁰ Tel. ed., 'very tremulous.'

¹¹ Tel. ed. and Srirangam text, 'evil female herons.'

¹² Tel. ed. and Srirangam text, 'the tendrils of whose reed-forests.'

the sight of the *uddaṇḍapālas* who moved within the circles of its rippling¹ waves; [100] whose shores² were dug up by hundreds³ of barbarians whose greed for getting treasure had been aroused by the sight of the mating of pairs of wagtails.

[101] As if angry, it displayed a <distortion of its face>, for it displayed an <outlet and waves>; drunk, so to say, it had a <tottering gait>, for it had a <winding current>; it was the beauty of the dawn, as it were, that gives <time> increase, for it gave its <shores> increase; it was like unto the place of combat of the Bhāratas with <quivering corpses>, for it had <dancing waters>; it was, one might fancy, the rainy season with <peacocks appearing but serpents hidden>, for its <pools were hid by expanded lotuses>; [102] it seemed to be one who courts a <king> out of desire for gain,⁴ for it courted the <mountain>. And also—

Even to-day it seems to call on him⁵
 Who from a jar was born, while on its heights
 Loud scream the elephants, with temples rent
 By tawny lions' fearsome claws and keen.

Then said Makaranda ·

[103] 'Behold this lion with his sinewy frame,
 Now rising high behind and now before⁶;
 His curving tail along his archèd back,
 His cavernous mouth, and white-tipped fangs agleam;
 Yea, and his ears erect,⁷ the while he springs
 Upon the lordly king of elephants.⁸

'And furthermore—

'His ears erect,⁹ in sudden onslaught skilled,
 His mane astart, and jaws all hideous,¹⁰

¹ Tel. ed. and Sṛirangam text omit.

² Tel. ed. and Sṛirangam text, 'uneven shores.'

³ Tel. ed. omits 'hundreds.'

⁴ Tel. ed., 'it seemed an amorous woman <courting a king>.'

⁵ Agastya; cf. *Rāmāyana*, 7. 57.

⁶ Tel. ed. and Sṛirangam text interchange the order of the epithets.

⁷ Tel. ed., 'neck erect.'

⁸ The literal translation of this stanza is given above, Introduction, p. 26.

⁹ Sṛirangam text, 'neck erect.'

¹⁰ Tel. ed. and Sṛirangam text, 'cavernous.'

His stiffened tail high-waving in the breeze—
 No artist could portray this awful beast
 [104] What time he croucheth on the mighty brow
 Of some great elephant, shrill trumpeting
 Adown the lonely dells of Vindhya's mount.'

Meanwhile, in the cool shade of a rose-apple tree¹ that seemed a paramour conspicuous on account of <aphrodisiacs>, since it was conspicuous on account of its <mainas>,² he (Kandarpakētu) rested, after having gone a few steps³ along the Vindhya forest which abounded in <banyans> as a river in a low region abounds in <underbrush>; [105] which had <great reeds everywhere> as the battlefield⁴ of the capture of Uttara's kine had <Bṛhannalā appear>; which produced an abundance of <camphor> as the entrance of a drum in a dry land produces an abundance of <water from the clouds>⁵; which had <sap inherent in many trees> as the nectarous converse of the wise has its <savour drunk by many a knave>; which continually held <plantain trees> as Nalakūbara's desire was to hold <Rambhā> continually; [106] which had its paths indicated by <ghaṇṭāravā-plants> as the course of a must elephant has his path indicated by the <sound of his bells>; which had <quickly growing kadambas> as the worship of the Holy Lord⁶ has <many fruits growing near by>; which gave joy to hundreds of <reeds> as the wealth of Virāṭa gave joy to hundreds of <Kīcakas>.⁷

[107] Meanwhile, to the peak of the western mount climbed

¹ Tel. ed. and Sṛirangam text. 'in the shade under a rose-apple tree.'

² Tel. ed. and Sṛirangam text add, 'like Vikartana, who doved Chāyā, for it had <delightful shade>; like Viṣṇu, who possessed <Lakṣmī>, for it possessed <beauty>; as a king bent on invasion is adorned with <thronging vehicles>, it was adorned with <close-set leaves>; as the Veda is bedecked with many <schools>, it was bedecked with many <branches>; as a group of courtesans has <the love of many paramours>; it was <bright with many buds>.'

³ Tel. ed., 'a journey of some length'; Sṛirangam text. 'a journey of some steps'

⁴ Tel. ed., 'as the land of the capture'; cf. *Mahābhārata*, 4. 36-69.

⁵ Tel. ed. and Sṛirangam text, 'as the drum in the Kuru land brought a host of full mighty men' (i. e., the Kāuravas and Pāṇḍavas). The allusion seems to be to a rain charm.

⁶ Śiva. Tel. ed., 'as the worship of the Holy Lord has <many fruits gone forth from afar>, it had <lofty-growing kadambas>.'

⁷ Cf. *Mahābhārata*, 4. 14-22.

that very god whose garment is of rays, with his disc red as the eyes of a must buffalo¹ exhausted by heat. Then Makaranda, getting fruits and roots, brought an abundance² of pleasing food in some way or other, and himself ate the remainder of what had been enjoyed by Kandarpakētu. Thereupon, placing that most dear one on the tablet of his heart, looking on her as if limned by a pencil,³ [108] Kandarpakētu, with unshaken resolution, slept on a couch of boughs prepared by Makaranda. Then, when but half a watch of the night⁴ had elapsed, Kandarpakētu heard there, on the tip of the rose-apple tree, the chatter of a parrot and a *maina*⁵ quarrelling one with the other. and he said to Makaranda : ' Good friend, let us now listen to the chit-chat of this pair ' !

[109] Then the *maina*⁶ said, in a voice tremulous with anger : ' Wretch ! you have gone off courting some other *maina* ! How else have you passed this night ' ? Hearing this,⁷ the parrot said to her : ' My dear, an unprecedented story has been heard and witnessed by me⁸ ; for this reason there has been a loss of time.'

¹ Tel. ed. and Srirangam text, 'forest elephant.'

² Tel. ed. and Srirangam text omit 'abundance.'

³ Tel. ed. and Srirangam text, 'looking on that most dear one as if limned by the pencil of fancy on the tablet of his heart.'

⁴ Tel. ed. and Srirangam text, 'when but a watch of the night had elapsed,' also omitting 'there.'

⁵ The association of the parrot and *maina* (here called *śārikā*) is a commonplace in both the ancient and the modern literature of India. In this association they convey weighty information in Swynnerton, *Rājā Rasālu*, pp. 105, 115-117, Calcutta, 1884 (where the *maina* is called *śārak*); Knowles, *Folk-Tales of Kashmir*, 2 ed., pp. 65-66, London, 1893 (where it is termed *hār*), Schiefner, *Tibetan Tales*, tr. Ralston, pp. 168-169, London, 1906; Steel and Temple, *Wide-Awake Stories*, p. 139, Bombay 1884; Ram Satya Mukharji, *Indian Folklore*, p. 60, Calcutta, 1904 (where the *maina* is called *sāri*). On talking birds in general in modern Indian folk-tales cf. Knowles, *op. cit.*, pp. 168-169, 198, 231, 434; Steel and Temple, *op. cit.*, pp. 176, 412; Temple, *Legends of the Panjab*, 1. 9-10, Bombay, 1884; Day, *Folk-Tales of Bengal*, pp. 41-42, 134-135, London, 1883; Frere, *Old Deccan Days*, 2 ed., pp. 74-75, London, 1870; Dracott, *Simla Village Tales*, p. 62, London, 1906; Natesa Sastri, *Dravidian Nights*, p. 275, Madras, 1886; O'Connor, *Folk-Tales from Tibet*, pp. 160, 166, London, 1906. On the basis of the belief see MacCulloch, *Childhood of Fiction*, pp. 38, 247, London, 1905.

⁶ Tel. ed. and Srirangam text. 'a *maina* in the rose-apple bower, in a voice tremulous with anger, said to a parrot that had come after a long time.'

⁷ Tel. ed. and Srirangam text insert 'then.'

⁸ Tel. ed. and Srirangam text, 'dismiss your wrath ! An unprecedented great story has been witnessed by me.'

Then, being urged¹ by the *maina*, whose curiosity had been aroused, he began to recount the tale.

[110] 'There is a city named Kusumapura,² adorned with whitewashed houses³ that have <statues> as the introductions⁴ to the *Bṛhatkathā* have <heroines>⁵; where <children play> even as the <*mānavakakṛīḍas*>⁶ have metres; that have <turrets> as herds of elephants have <must beasts>; that have <windows> as Sugrīva's army had <Gavākṣa>; that are situated in <pleasant places> as Bali's abodes are situated in the <Sutala-hell>; [111] that is filled with a population which is <Kubēra> yet <Varuṇa>, for it is <generous> and <wise>; which is a <goatherd> yet a <deer>, for it <holds fast to passion> and is <delightful>⁷; which is <Priyaṃvada> yet <Puṣpakētu>, for it <speaks kindly> and is <bedecked with flowers>; which is <Bharata> yet <Śatrughna>, for it <delights in astronomy> and <slays its foes>⁸; [112] which <makes the lunar day its highest object> yet <gives no heed to the lunar day>, for it is <devoted to lovers> and <gives full heed

¹ Tel. ed. and Srirangam text, 'repeatedly pressed.'

² With this description of Kusumapura Cartellieri ('Subandhu and Bāna,' in *WZKM.* 1. 132) compares that of Ujjayini in *Kādambarī*, pp. 102-111, Bombay ed, 1890 (tr. Ridding, pp. 210-214, London. 1896). Kusumapura is, of course, synonymous with Pātaliputra, the Palibothra of the classics, and the modern Patna (cf. Lassen, *Indische Alterthumskunde*, 1, 2 ed., 167-169, Leipzig, 1867, Hall, *Introd.*, pp. 35-36; M'Crinde, *Ancient India as described in Classical Literature*, p. 42, n. 3, Westminster, 1901).

³ Tel. ed. and Srirangam text, 'radiant with houses <white with auspicious white-wash> as the peaks of Mount Mandara are <delightful with renowned ambrosia>.'

⁴ Tel. ed. and Srirangam text, 'sections.' Lacôte (*Essai sur Guṇādhyā et la Bṛhatkathā*, pp. 220-225, Paris, 1908), adopting the *lambhūr* or *lambhakūr* of Hall's manuscripts D and F and the commentator Jagaddhara, translates 'conquests,' thus bringing the allusion of Subandhu into harmony with the divisions of the *Kathāsaritsāgara* and *Bṛhatkathāmañjarī* (for other interpretations see Speyer, 'Het zoogenaamde groote verhaal (de Bṛhatkathā) en de tijd zijner samenstelling,' in *Verslagen en mededeelingen der Koninklijke Akademie van Wetenschappen, Afdeling Letterkunde*, 4. 9. 142; Von Mañkowski, *Der Auszug aus dem Pañcatantra in Kshemendras Bṛhatkathāmañjarī*, *Introd.*, p. 10, Leipzig, 1892).

⁵ Lacôte (*loc. cit.*) very plausibly translates *śālabhañjikā* by '*vidyādhariś*' (cf. Jagaddhara's gloss *ad loc.*, *śālabhañjikā vidyādhariś*, '*śālabhañjikā* (is the same as) *vidyādhariś*').

⁶ See Weber, *Ueber die Metrik der Inder*, p. 367, Berlin, 1863.

⁷ Tel. ed. and Srirangam text, 'which is <Kṛṣṇa> yet <Rāma>. for it is <eloquent> and <delightful>.'

⁸ Srirangam text, 'yet <Lakṣmaṇa> . . . and <prosperous>'

to hospitality»; which is <unnumbered> yet «numbered», for it is <peaceable> and «learned»; which is <no arrow> yet an «arrow», for it <discloses secrets> and is «valiant»; which is <not degraded> yet is addicted to many «liquors», for it is <free from repentance> and addicted to many «sacrifices»; which is (Viṣṇu's) <disc> yet «no disc», for it is <beautiful> and «without guile»; which <exudes no ichor> yet is «Supratika»,¹ for it <has no egotism> and is «goodly in figure»; [113] which is <no bird> yet is a «flamingo», for it is like <Viṣṇu's bird> and «pure»; which shows no <diminution of oil> yet is a «household lamp», for it shows no <ill consequences of affection> and «illuminates its race»; which has no <knots> yet is a «bamboo-shoot», for it has no <deceit> and is a «scion of its race»; which increases its <lustre by justice> as a summer's day increases its <glow by Taurus>; which begins <asceticism> as the day at the end of Māgha begins <Phālguna>²; [114] which <has no planets> yet knows «Venus and Jupiter», for it is <free from theft> and knows «the essence of poetry».

‘It is supplied with a population of courtesans who show the <marks of tooth-bites> as a day of the rainy season³ shows <broken clouds>; who are adorned with <pravālamāṇi-bites> as the seashore is adorned with <coral and jewels>⁴; who are <expert in practising the *indrāṇi*>⁵ as the host of Apsarasas are <cunning from their association with Indra's wife>; who have their appetites whetted by their <paramours> as a wild elephant⁶ has his appetite whetted by the <young boughs>; [115] who are bred up <for strangers> as the koel is bred up <by another>; who

¹ The world-elephant of the northeast quarter.

² Māgha is the name of a lunar month corresponding to the latter part of January and the first part of February, and is followed by Phālguna. Tel. ed. and Srirangam text add, ‘which goes in the path of the <good> as the wind goes in the path of the <planets>; which is the lord of <earth> as the sun is the lord of <rays>; which has <gold> as the Great Lord (Śiva) has the <moon>.’

³ Tel. ed. and Srirangam text, ‘as the autumn.’

⁴ Tel. ed. and Srirangam text, ‘who are adorned with <hair> as the seashore is adorned with <coral>.’ See Schmidt, *Beiträge zur indischen Erotik*, pp. 502-503, Leipzig, 1902.

⁵ See Schmidt, *op. cit.* pp. 530-531, 564, 570.

⁶ Tel. ed. and Srirangam text, ‘lordly elephant.’

are rocked <by Kāma> as a bee is rocked <among the flowers>; who are skilled in drawing <paramours> as a leech is skilled in drawing <blood>; who are bent on <coition> as a sacrificial priest¹ is bent on <divinity>; who have <gay paramours> as the arm of the Great Dancer² has the <quivering serpent>; who <inflame the hearts of their gallants> as Garuḍa <causes anguish to the hearts of serpents>; [116] who are <superior to (other) courtesans> as the demon³ Andha was <impaled on the trident>.

‘There, too, dwells the revered Kātyāyanī herself, called Vētālā,⁴ whose lotus feet are caressed by the garlands on the crests of gods and demons; [117] who is the forest fire of the great woods⁵ of Śumbha and Niśumbha⁶; who is the adamantine cliff of the mountain of the great demon⁷ Mahiṣa; whose lotus feet are bathed by the river⁸ of Jahnu’s daughter falling from the matted locks⁹ of Him¹⁰ who holds the Ganges subdued by love.¹¹

‘And in its environs flows the blessed Ganges, with a stream of fragrance from the lines of pollen of the flowers of the diadems of gods and demons¹², [118] with a current of the tide of virtue¹³ from the ascetic’s water-jar of the Great Father¹⁴, a pure rope¹⁵ for Sagara’s hundreds¹⁶ of sons, come¹⁷ to earth, to ascend to the city of the gods¹⁸; with its waters perfumed by the dripping of the yellowsandal-wood trees¹⁹ on the bank, (trees) shaken by being

¹ Tel. ed. and Srirangam text, ‘as one who continually performs sacrifices.’

² Śiva. Tel. ed., ‘who are <tight in the embrace of their lovers> as the forest of the arms of the Great Dancer has <the marks of the serpent he holds>.’

³ Tel. ed. and Srirangam text omit ‘demon.’ For the allusion cf. *Harivaṃśa*, 143-144.

⁴ Tel. ed. and Srirangam text, ‘Caṇḍā.’

⁵ Tel. ed. and Srirangam text add ‘of the might of the great demons’; cf. *Mārkaṇḍeya-purāṇa*, 72-73.

⁶ Cf. *Mārkaṇḍeya-purāṇa*, 85-90.

⁷ Tel. ed. and Srirangam text, ‘of the excellent mountain of the demon.’

⁸ Ganges.

⁹ Tel. ed. and Srirangam text, ‘from the pinnacle of the matted locks.’

¹⁰ Śiva. ¹¹ Tel. ed. and Srirangam text, ‘subdued by the strife of love.’

¹² Tel. ed. and Srirangam text, ‘pollen of diadem-flowers fallen in the bathing of gods and demons.’

¹³ Srirangam text, ‘proceeding from.’

¹⁴ Brahmā.

¹⁵ Srirangam text, ‘a pure rope-ladder.’

¹⁶ Tel. ed. omits ‘hundreds.’

¹⁷ Tel. ed. and Srirangam text, ‘fallen.’

¹⁸ Cf. *Mahābhārata*, 3, 106-109.

¹⁹ Tel. ed. and Srirangam text, ‘perfumed by the sap dripping from’

rubbed by the frontal lobes¹ of Āirāvata; with its waves in commotion from their beating by the round hips of wanton Apsarasas; with its current pure because of the perfume of the forest of matted locks of the Seven Sages² come down to bathe; winding because of the very purification produced by its revolutions in the terrible cave of the matted locks³ of Him⁴ whose crest is the moon.

‘As the earth is capable of the delight of touching the <trunk of Sārvabhāuma>, it is capable of the delight of touching the <hands of universal sovereigns>; as a pool in the autumn-tide has <white lotuses and (other varieties of) white lotuses> submerged⁵ by the water but revealed by swarms of bees hovering about and intoxicated with⁶ the perfume, so it has <Kumuda and Puṇḍarīka>; [119] as the *Chandōvicitī* has the <mālinī (metre)>⁷ it has the <Mālinī (river)>⁸; though it has its darkness destroyed, it is <full of darkness>, for it has the <Tamasā>; though it has⁹ billows, it is <not difficult to cross on account of its billows>, for it is <impassable for the Avīci-hell>.

‘This city is also adorned in one place and another with <trees of pleasure gardens that produce¹⁰ flowers multitudinous as the hosts of stars>; [120] that prop up the clouds with shoots¹¹ made

¹ Tel. ed. and Srirangam text, ‘cheek’

² Tel. ed. and Srirangam text, ‘forest of pure matted locks of the circle of the Seven Sages.’

³ Tel. ed. and Srirangam text, ‘winding even now as if in the purification produced by its revolution in the cave of the terrible matted locks’

⁴ Śiva.

⁵ Tel. ed. and Srirangam text, ‘deeply submerged.’

⁶ Tel. ed. and Srirangam text omit ‘and intoxicated with.’

⁷ See Weber, *Ueber die Metrik der Inder*, p. 391, Berlin, 1863. South Indian manuscripts give the name *Chandōvicitī* to the sixteenth book of the *Bhāratiya-nāṭyaśāstra* (ed. Regnaud, ‘La Métrique de Bharata,’ in *Annales du Musée Guimet*, 2, Paris, 1881), and Krishnamachariar (Introd., pp. 35-36) likewise discards the old hypothesis that the *Chandōvicitī* mentioned by Suvandhu was the one written by Daṇḍin.

⁸ Tel. ed. and Srirangam text add ‘as the series of planets is adorned with <Saturn, the moon, and the sun>, it has the <Yamunā and flamingoes>; as the beauty of an autumnal day has <the sound of yawning Brahminy ducks and Viṣṇu awakened>, it has <blazing red lotuses and the eyes of expanded white lotuses>’

⁹ Tel. ed., ‘is full of.’

¹⁰ Tel. ed. and Srirangam text insert ‘a multitude of flowers, as it were, of the *santānaka*-tree clinging to its pinnacles,’ the *santānaka* being one of the five trees of Indra’s heaven.

¹¹ Tel. ed. and Srirangam text, ‘tips of shoots.’

uneven by the feeding of the horses of the chariot of the sun which are obedient when lashed by the whip in the hands¹ of Anūru; that show the beauty of an untimely evening by thousands of thick, soft, young shoots² produced by sprinkling with quantities of drops of ambrosia adhering to the feet of the gazelle in the moon; that are <refuges of joy most excellent> as Bharata's conduct was <ever a refuge to Rāma>; that sustain <cocoanut palms> as great heroes sustain the <wanton sport of women>; that extend wide the <bedda-nut trees> as raw youths let their <eyes> stray wide³; that have <lofty⁴ iron-wood trees> as lions bent on cleaving the frontal lobes of must⁵ elephants have <bristling manes>; that, though they have <omens of approaching death>, are <long-lived>, for they indeed have <soap-berry trees> and <saṣi-trees>⁶, [121] it (the city) is filled with <many temples> as the belly of Aditi is filled with <hosts of many gods>; it is adorned with <great offerings> and abounds in <gallants> as Hell is adorned by <great Bali> and abounds in <serpents>; it is pure even through its <drinking haunts>, because of its <temples>; it is free from calamities even through its <serpents>, because of its <wealthy> inhabitants. Where also⁷ dwells a king named Śṛṅgā-raśēkhara, whose staff-like arms are marked with the impress⁸ of the jewelled earrings of sleeping women exhausted by much⁹ passion; whose lotus hands are fragrant with the perfume of the garlands of flowers in the hair of the goddess of fortune of his mighty adversaries; [122] who makes <the affairs of others prosper in many ways> like a far-famed field which yields <great store of grain>. He cleaves the <might (of the foe)>, is pure, rules

¹ Tel. ed. and Srirangam text omit 'hands'.

² Tel. ed. and Srirangam text, 'flower-shoots.'

³ Tel. ed., 'have their faculties of politeness far away' Tel. ed. and Srirangam text insert here, 'that are devoted to the <China rose> as ascetics are devoted to <muttered prayers>; that are adorned with <purging cassias> as those ornamented are adorned with <made garlands>.'

⁴ Tel. ed. and Srirangam text, 'blooming'.

⁵ Tel. ed. and Srirangam text omit 'must.'

⁶ Tel. ed. and Srirangam text add 'though <provided with ascetics>, they are <dominated by passion>, for they are <filled with *mum-*> and <*madana*-trees>.'

⁷ Tel. ed. and Srirangam text, 'there.'

⁸ Tel. ed., 'edges.'

⁹ Tel. ed. and Srirangam text, 'vehemence.'

justly, is free from envy and full of forethought, continually active, a giver of wealth, and a cause of happiness, being <Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubēra, and Śiva>; thus, though he has <eight forms>, he has <not eight forms>, for he indeed has <eight qualities>¹ and his <form is indestructible>; as Arjuna had <Subhadrā and <Bhīmasēna>, he has <good fortune> and a <terrible army>; as² Kṛṣṇa had <Satyabhāmā> together with <Bala>, he has <truth, glory, and fortune> together with an <army>.

[123] 'One³ doth <protect the gods>, yet <drinketh wine>;
The other⁴ hath a pure and single heart.
One³ had a <planet⁵ for his council-lord>,
And still <was taken in iniquity>⁶;
The other⁴ loveth righteousness alone:
The hand of one³ doth wield the <thunderbolt>,
Yet lusteth after wealth <ten millionfold>;
The other⁴ giveth all, and by his side
Great Indra's self doth seem but worthless grass!

[124] 'In battle dread our king⁴ doth draw his bow,
Launching his arrows at the hostile host;
Yea, dealeth doom unto his enemies
And winneth glory on the blood-dyed field.
On haste the foe, deeming his valour fled,
But swift their headless corpses strew the ground;
And ere our monarch stands amidst the fray,
Death doth abide within the foemen's ranks.⁷

[125] 'While this king, skilled in kingly conduct, the conductor of the world with its girdle of four seas,⁸ rules the earth, there is loosing of a <bull> in sacrifice⁹ to ancestors (but there is no loosing of <law>); there is ascent of <Virgo and Libra> by the moon

¹ The eight duties of the king are receiving, giving, sending, stopping, pronouncing, overseeing, condemning, and acquitting.

² Tel. ed. and Srirangam text transfer these characterisations to the previous sentence.

³ Indra.

⁴ Śrugaśāṅkhara.

⁵ Brhaspati (Jupiter).

⁶ That is, in adultery with Ahalyā, the wife of Brhaspati.

⁷ Tel. ed. and Srirangam text, 'Unto their doom the foemen's ranks have passed.'

⁸ Tel. ed. and Srirangam text, 'girdle of the four oceans.'

⁹ Tel. ed. and Srirangam text, 'sacrifices'

(but there is no ascent of the <balance by girls>¹; there is thought of <śūla and vyāghāta> in yōgas² (but there is no thought of <striking with the impaling stake>); there is cessation of <ichor> on elephants' cheeks (but there is no cessation of <generosity>³); there is <employment> of the right and left hands in indicating direction⁴ (but there is no <amputation> of right and left hands); there is a <separation of cream> in the case of curds (but there is no <piercing with arrows>); [126] there is a <series of connexions> in sound-composition (but there is no <binding in fetters>); there are <similes and paraleipses> among the adornments of poetry⁵ (but there is no <reproach because of carelessness>); there is a <falling off of bits of targets> of arrows (but there is no <cessation in the joy of giving lacs>); there is <entire destruction of kvīps>⁶ (but there is no <destruction of all birds>); there is <closing of buds> in lotus-pools (but there is no <shrinkage of treasure>⁷); there is <loss of caste> among rascals, but there is no <lack of Malabar jasmynes> in garlands of flowers⁸; there is cessation of <ichor> in aged elephants, but there is no cessation of <passion> among men; [127] there is <silver> in bracelets⁹ and the like, but there is no <bad caste connexion> among fair women; there is <interruption of the gāndhāra mode> in the musical scale, but there is no <surrender of minium> among ladies in the city¹⁰; there is <absence of roughness>

¹ That is, it is not necessary for any maiden to undergo the ordeal by balance (cf. Jolly, *Recht und Sitte*, p. 145, Strassburg, 1896).

² 'Die Zeit, welche die Summe der Bewegung in Lange von Sonne und Mond beansprucht, um den Betrag der Ausdehnung eines Mondhauses, d. i. 13° 20', zu erreichen, heisst ein yoga' (Ginzler, *Handbuch der mathematischen und technischen Chronologie*, I. 361, Leipzig, 1906). The yōgas śūla (106° 40'–120° 0') and vyāghāta (160° 0'–173° 20') correspond to the ninth and thirteenth lunar mansions respectively (ib. p. 362). Tel. ed., 'in parturitions there is thought of being struck with pangs'; Srirangam text, 'yōga-exercises'

³ Tel. ed. and Srirangam text omit.

⁴ Tel. ed. and Srirangam text, 'indications of direction'

⁵ Tel. ed. omits 'of poetry.'

⁶ On the grammatical term *kvīp* see *Pāṇini*, 3. 2. 61, 76, 87, 177.

⁷ Tel. ed. and Srirangam text add 'among the people.'

⁸ Tel. ed., 'there is lack of Malabar jasmynes' in garlands, but there is no <loss of caste> in a wicked family'; Srirangam text, 'in families.'

⁹ Tel. ed. and Srirangam text, 'earrings.'

¹⁰ That is, none become widows. Tel. ed. and Srirangam text add 'there is knowledge of <intonation> in songs, but there is no knowledge of <fainting> among the people.'

among attendants of low rank, but there is no <lack of raiment> among retainers¹; there are <dark clouds> in the nights, but there are no <dirty robes> among men; [128] there are <quaver notes> in songs, but there are no <fickle affections> among gallants; there are <outpourings of manly vigour> in tremulous delightsomeness, but there is no <desertion of justice> among citizens; there are <breaks> in changing musical modes, but there is no <crookedness> in thoughts; there is lack of <limb> in the God of Love, but there is no lack of <allegiance> in a retainer; there is an approach of <Love> at the appearance of youth, but there is no approach of <Death> among subjects; there are <wounds by the teeth> in amorous delights, but there is no <slaughter of birds> among the people; there is a <binding of the girdle> in love's disports, but there is no <tying of the tongue> in assent to generosity; [129] there is <redness of the lower lip> among young girls, but there is no <base inclination> among subjects; there is <cutting> in the case of hair, but there is no <spinning>² among women; there is <swordship> of³ swords, but there is no <cruelty> of men⁴; <death by the sword> is ordained of warriors,⁵ but there is no <loss of taxes or children>.⁶

‘And set above all the harem is the chief queen,⁷ named Ananī-gavatī, who has a <host of delighted attendants> as the ichorous streak on the cheek⁸ of the world-elephant has a <swarm of delighted bees>; [130] who is <tender> like Pārvatī <with the beautiful Kumāra>.⁹ And in some way, by Heaven's will, there was born

¹ Tel. ed., ‘there is lack of <toil> among attendants of low rank, but there is no lack of <silk> in undergarments.’

² Cf. Quintus Curtius, 5. 2. 19 ‘Non aliud magis in contumeliam Persarum feminae accipiunt quam admonere lanae manus’ Even the modern weaver castes of India rank only as ‘clean Śūdras’ (Bhattacharya, *Hindu Castes and Sects*, pp. 227–236, Calcutta, 1896).

³ Tel. ed. and Srirangam text, ‘in’ ⁴ Tel. ed. and Srirangam text, ‘in minds.’

⁵ Tel. ed. and Srirangam text, ‘in battles.’

⁶ Tel. ed. and Srirangam text add ‘among subjects.’

⁷ Tel. ed. and Srirangam text add ‘of that king thus constituted.’

⁸ Tel. ed. and Srirangam text omit ‘on the cheek.’

⁹ Tel. ed. and Srirangam text, ‘who is <tender> and adorned with a <golden diadem> as Pārvatī has the <beautiful Kumāra> and is adorned with a <digit of the moon>, who is lovely with <fresh garlands> and has <her face adorned with a sectarian

to them, after they had reached middle age, a daughter named Vāsavadattā, with a form enchanting the triple world ; <giving joy to the eyes of thousands> as Pulōman's daughter <delighted the God of a Thousand Eyes>.¹ Now, even though she has reached maturity, she, who <rejoices her family> as Rāvaṇa's arm <made the mountains quake>, has remained averse to marriage in her youth.²

[131] ' But once upon a time ³ came Spring, that causes fever in travellers ⁴ through the soft, low sound of the swarms of bees that settle on the masses of buds of the opening mango-trees ; that carries to every quarter the noise of the koels, whose throats are fragrant from tasting the perfume of the flowers of the mango shaken by the gentle Malaya breeze ; that makes all ⁵ the lake resound with the din of the *kalahaṃsas*, intoxicated and clinging to the clusters of expanded lotuses ; [132] that wounds the hearts of the wives of absentees with the arrows of the southern breeze,⁶ come into contact with quantities of falling drops of showers of sap ⁷ passing out through holes in the stems ⁸ of buds

mark» as a stretch of forest is lovely with <new Arabian jasmīnes> and has «groves of *ushoka*-trees», who has <beautiful hair> and a «sweet voice» as the host of Apsarasas has <Sukēśī> and «Mañjuḥrī».

¹ Tel. ed. and Sṛīrangam text add ' with an <exquisite form> as the slopes of Mount Mēru have <beautiful gold> ; with <glistening pupils> as an autumn night has <glittering stars> ; beautified with a <row of perfect teeth> as an assembly of good men has a <group of faultless Brāhmanas> , adorned with <garlanded, lovely tresses> as the good fortune of the Rākṣasa race was adorned with <Mālyavān and Sukēśa>.' The deity in question is Indra

² Tel. ed. and Sṛīrangam text add ' now, even though she has reached maturity, she has remained averse to marriage in her youth, which <rejoices her family> as the forest of Rāvaṇa's arms <made the mountains quake>, which is adorned with <love> as Mount Vindhya is adorned with <*madana*-trees> ; which has innate <loveliness> as the ocean has innate <salinity>, which is beautified with <excellent adornments> as Indra's pleasure grove is adorned <continually with the *kalpa*-tree> (Sṛīrangam text, ' which is delighted with <youths of excellent adornment> as Indra's pleasure grove is delighted <continually with the *kalpa*-tree>') ; which is <charming> as the wind <carries off flowers>.'

³ Tel. ed. and Sṛīrangam text, ' then once upon a time.'

⁴ Because the humming of the bees recalls to them the homes that they have been obliged to leave and fills them with the fever of love-longing.

⁵ Tel. ed. omits ' all.'

⁶ Tel. ed. , ' by warding off love in the southern breeze, which has its origin in quantities of drops' ; similarly the Sṛīrangam text.

⁷ Sṛīrangam text. ' sweet sap.'

⁸ Tel. ed. and Sṛīrangam text omit ' stems.'

of trumpet-flowers cloven by the tips of the claws¹ of koels; that makes medlar-trees horripilate from sprinkling² with rum in mouthfuls³ by amorous girls merry with wine; that has hundreds of *ushoka*-trees delighted by the slow⁴ stroke of the tremulous lotus feet, beautiful with anklets, of wanton damsels enslaved by amorous delights⁵; that has countless hundreds⁶ of travellers bewildered⁷ with listening to festal songs⁸ begun by knaves eager to hear songs full of obscenity sung everywhere⁹; [133] that has <red lotuses> as a rascal is <unpleasant to the good>; that has no <Malabar jasmine creepers> as one of low birth has no <origin>; that is honoured with hundreds of <yellowish-red *dhak*-trees> as Rāvaṇa was honoured by hundreds of <demons that had drunk of blood>; that has <sweet breezes> as a great lady-killer has <perfumes>; that has <thriving blue lotuses> as a good king makes the <circle of earth prosper>; [134] that has <full-grown cucumbers> as a realist¹⁰ <increases hope of weal>; that has <overcome winter> as the poetic composition of good poets <possesses *tu*, *hi*, and *na*>¹¹; that is <freed from continuous night> as a good man has <no connexion with the bad>; that has blue lotuses, azure lotuses, and *sal*-trees as a fisherman <catches *rājīva*-, *utpala*-, and *śāla*-fish>¹²; that dislikes¹³ the <cranes of Maru>

¹ Tel. ed., 'hard beaks'; Srirangam text, 'hard nails and beaks.'

² Tel. ed., 'attention.'

³ Tel. ed. and Srirangam text add 'from the lotus mouths.' According to the conventions of Sanskrit literature, the medlar (*Mimusops Elengi*, Willd.) blooms only when sprinkled with mouthfuls of wine from the lips of beautiful girls. In like manner, the *ushoka* (*Jonesia asoca*) blossoms only when touched by a fair girl's foot.

⁴ Tel. ed. omits 'slow.'

⁵ Tel. ed., 'ardour.'

⁶ Tel. ed. and Srirangam text omit 'hundreds.'

⁷ Tel. ed. and Srirangam text, 'delighting in.'

⁸ Srirangam text, 'beat of festal songs.'

⁹ Tel. ed. and Srirangam text, 'sung daily by buffoons full of obscenity.' The allusion is, of course, to the Holi-festival, held in early spring (see Crooke, *Popular Religion and Folk-Lore of Northern India*, 2. 313-322, Westminster, 1896).

¹⁰ Srirangam text, 'as a city man.'

¹¹ Tel. ed., 'that has no <winter> attached as the poetry of good poets has no *tu*, *hi*, and *na* attached'; Srirangam text, 'that has <no fall of winter attached> as the poetry of good poets has <no particles *tu* and *hi* attached>.'

¹² Tel. ed., 'that has <multitudes of blue and azure lotuses> as a fisherman <catches nets of *rājīva*- and *utpala*-fish>.'

¹³ Tel. ed., 'displeases.'

as flocks of birds¹ in a beautiful tank dislike² the <basil>; [135] that has the beauty of the <indrāṇī-plant> as Śakra delights in <Indrāṇī>³: that <surpasses the wormwood-tree> as a great hero⁴ <subdues his foes>; that has the <beauty of globe-amaranths> as a knave has <unimpaired good fortune>.

[136] 'When spring-tide is far advanced on earth, who is not transformed,⁵ since even an <emancipated ascetic beamed>, for the <mango with its creeper bloomed>? Like a <feather-guard>⁶ the swarm of bees shone as a <protection>, nestling on the arrow-shaft of the fresh mango-buds⁷ of Him whose arrows are flowers. Upon the Arabian jasmine-bud⁸ that had come forth from its stem the sweetly⁹ humming bee [137] seemed to sound the trumpet-call for Kāma's march¹⁰ to victory over the threefold world. By its fresh shoots the *ushoka*, because of its longing to be touched by a maiden's ankleted foot,¹¹ red with the dye of new lac, seemed to have assumed that colour.¹² The medlar-tree shone as if, through sprinkling¹³ with mouthfuls from amorous girls' lotus lips completely¹⁴ filled with sweet wine, it had assumed its (the wine's) colour¹⁵ in its own flowers. The *ushoka*-cluster, dotted by multitudes of bees that had fallen within it, inflamed the hearts¹⁶ of travellers like the circlet of the half-extinguished pyre of the Mind-Born God. [138] Like a necklace of pearls and sapphires,¹⁷ the beauty of the spring-tide was radiant with rows of blossoming Arabian jasmines and goodly swarms of bees.

¹ Tel. ed. omits 'of birds.'

² Tel. ed., 'displease.'

³ Tel. ed. and Srirangam text, 'that is <radiant with the *indrāṇī*-plant> as Śakra is delightful to Indrāṇī'

⁴ Tel. ed., 'as one of great wisdom.'

⁵ Tel. ed., 'who would not be transformed?'

⁶ Tel. ed., 'like the written series of the letters of a name,' without attempt at paronomasia; similarly the Srirangam text.

⁷ Tel. ed., 'flowers'

⁸ Tel. ed. and Srirangam text, 'in the hollow of the expanded Arabian jasmines.'

⁹ Tel. ed. omits 'sweetly.'

¹⁰ Tel. ed. omits 'march'

¹¹ Tel. ed., 'a maiden's foot charming with the tinkling of an exquisite anklet.'

¹² Tel. ed., 'that very colour.'

¹³ Tel. ed., 'contact.'

¹⁴ Tel. ed. omits 'completely.'

¹⁵ Tel. ed. and Srirangam text, 'perfume.'

¹⁶ Tel. ed., 'minds.'

¹⁷ Tel. ed. and Srirangam text, 'like a necklace with pearls and sapphires.'

The flower of the iron-wood tree was lovely as the wheel¹ of the God of Flowery Arrows for agitating the hearts of absentees. The trumpet-flower seemed to be the hook of the God of the Flowery Bow to catch the fish which are the hearts of the travellers.²

[139] 'The breeze of Malaya blew with odours of great sweetness from the perfumes commingled by being crushed by the braids on the sloping foreheads³ of Lāṭa damsels, eager for abundance⁴ of amorous play; bearing the fragrance of the perfume of saffron-dust on the urn-like bosoms⁵ of fair Kārṇāṭic beauties, versed in all amorous arts; making the sky re-echo with the sound of the very sweet⁶ humming of swarms of bees, collected because of the fragrance inherent in the splendour⁷ of the hair of beautiful, artfully expert damsels of Kuntala⁸; skilful in gathering perfumes for marks on lovely cheeks of Kērala girls, tremulous with the passion of young adolescence⁹; [140] cunning¹⁰ to touch the round buttocks of large-buttocked Mālava *ingénues*,¹¹ versed in all the four-and-sixty arts; cooled by¹² abundant drops of perspiration from the burden of the firm and swelling breasts of Andhra dames, overcome by amorous exhaustion.¹³

¹ Tel. ed., 'round whetstone'; Srirangam text, 'round whetstone for the arrows.'

² Cf. the quatrain of Bhartrhari (Bohtlingk, *Indische Sprüche*, 2 ed., No. 6237, St. Petersburg, 1870-1873) thus translated by Jackson (in *Cosmopolitan Magazine*, 26. 276):

'Angling in life's river,	Men—those silly fishes—
Cupid drops his line;	Quick dart up above,
On the hook he fastens	Out he pulls and fries them
Some fair maiden fine.	In the fire of love.'

³ Tel. ed., 'perfume of flowers (Srirangam text, 'association of the perfume of medlar-flowers') in the massy braids of hair dishevelled on the sloping brows.'

⁴ Tel. ed. omits 'abundance.'

⁵ Tel. ed., 'masses of saffron-dust on the pairs of fair, urn-like bosoms.'

⁶ Tel. ed. omits 'very sweet.'

⁷ Srirangam text, 'swaying.'

⁸ Tel. ed. and Srirangam text, 'on account of the delightful fragrance inherent in the tresses of western beauties filled with love-longing'

⁹ Tel. ed., 'lifted up by young adolescence.'

¹⁰ Tel. ed., 'fortunate.'

¹¹ Tel. ed., 'talkative Mālava damsels.'

¹² Tel. ed., 'cool from.'

¹³ On the erotic characteristics of women from the several districts of India see Schmidt, *Beiträge zur indischen Erotik*, pp. 315-338, Leipzig, 1902, and for the 'four-and-sixty arts' see *ib.* pp. 136-146.

‘Meanwhile, being informed by Vāsavadattā’s maids of honour of her intention [not to wed],¹ Śṛṅgāraśekhara brought together, for his daughter’s self-choice,² an assembly of the kings³ that possess the entire earth. Then Vāsavadattā⁴ ascended a dais noisy⁵ with the loud murmur of swarms of bees drunken with the fragrance of the perfume⁶ of burning aloes; [141] that was whitened by the radiance of the lustre of most vehement laughter⁷; that was thronged with a multitude of suitors skilled in many stories of ridicule of their rivals; [142] that was thronged with swarms of bees from the pleasure groves of the city, attracted by the fragrance of the burning incense⁸; that made the air re-echo with <delightful music> as Arjuna’s battle made the air re-echo with <Nandighōṣa>.’⁹

‘And there stood¹⁰ princes: some <conquered courtesans> as Kalānkura <had the adornments of his city conquered by the bird>¹¹; [143] others were <blind, swart, and without teachers> as the Pāṇḍavas were <associated with Kṛṣṇa, Drāupadī, and their teachers>; others had <hopes of joy>¹² exceeding¹³ full blown as

¹ Tel. ed. and Srirangam text, ‘his daughter’s intention.’

² On the ‘self-choice’ (*svayamvara*) of a husband, a special privilege of the warrior caste, see Schmidt, *op. cit.* pp. 649-654, Jolly, *Recht und Sitte*, pp. 50-51, Strassburg, 1896, Post, *Grundriss der ethnologischen Jurisprudenz*, I 18-19, Oldenburg, 1894-1895; Schiefner, *Tibetan Tales*, tr. Ralston, pp. 282-284, London, 1906, Budhasvāmin, *Bṛhatkathāślokaśamgraha*, 5. 80-93; 20 93-121 (ed. Lacôte, Paris, 1908); and, in modern folk-tales, Knowles, *Folk-Tales of Kashmir*, 2 ed., p. 494, London, 1893; Steel and Temple, *Wide-Awake Stories*, p. 430 (references to further literature), Bombay, 1884, Natesa Sastri, *Dravidian Nights*, pp. 29-31, 61-67, 143, Madras, 1886; Swynnerton, *Indian Nights’ Entertainment*, pp. 160-161, 171, 289, London, 1892. The *svayamvara* also forms one of the main motifs of the entire *Kādambarī*.

³ Tel. ed. and Srirangam text, ‘princes.’

⁴ Tel. ed. and Srirangam text, ‘the exquisitely hipped Vāsavadattā.’

⁵ Tel. ed., ‘whose atmosphere resounded.’

⁶ Tel. ed., ‘perfume of the smoke.’

⁷ Tel. ed., ‘perfumed by the fragrance of the abundance of most vehement laughter.’

⁸ Tel. ed. and Srirangam text, ‘fragrance of the burning perfume materials of bdellium and the like.’

⁹ Tel. ed. and Srirangam text add ‘with gifts of <parched grain> as a monarch’s, audience-hall has gifts of <kings>; beautified with a <canopy> as a hermit’s abode is beautified with <sacrifices>; adorned with <flowers> as Indra’s heaven is adorned with <gods>.’

¹⁰ Tel. ed. and Srirangam text, ‘there, for an instant, stood.’

¹¹ Tel. ed. and Srirangam text, ‘some <knew courtesans> as Kalānkura <seized the adornments of the city>.’ The bird in question is Garuḍa

¹² Tel. ed. and Srirangam text omit ‘of joy.’

¹³ Tel. ed. and Srirangam text omit ‘exceeding.’

autumn days have <cucumbers>¹ exceeding² full blown; others desired the <very beautiful girl> as men eager to repel a foe³ desire <their own army>; [144] some listened to <Holi-songs> as fowlers listen for <birds>; some were intent on the pursuit of <(mere) appearance> as hunters are intent on the pursuit of <wild beasts>; some destroyed the doctrines of <conventionality> as adherents of the teachings of Jāimini destroy the doctrines of the <Buddhists>; some showed (only) the <returns of the year> as wagtails reveal <gain for astrologers>; some uttered <rather doleful cries> as the borders of Sumēru are <made of gold>; [145] some were <dazzled at the sight of glorious folk> as pools of expanded⁴ white lotuses are <closed at the sight of the sun>; [146] some trusted in the delusion⁵ produced by the sight of the <beauty of the universe> as Duryōdhana trusted in the delusion⁵ produced by the sight of <Kṛṣṇa>; some, though <haughty within themselves through the consciousness of their elephants>, had goodly <steeds>, for they were indeed <powerful in their knowledge of self-defence> and had goodly <arms>; some, though desiring to <seize the hands (of their foes)>, thought <to give life>, for indeed, desiring <to wed (Vāsavadattā)>, they thought <of a thing not easy to do>; [147] some, though <subdued>, were <stalwart>, for they were indeed <dejected> and <motionless>; some had their <peace> taken away on account of their ignorance of the mysteries of their <senses> as the Pāṇḍava princes had their <lands> taken away on account of their ignorance of the mysteries of the <dice>; some were <Guṇāḍhyas>, authors of <Byhatkathās>, for they were <rich in hunting-nets> (and) authors of <great stories>⁶; others were <winds> with <sweet breezes>, for <they went in crooked ways> (and) <bore perfumes>⁷;

¹ Tel. ed. and Srirangam text, 'quarters of the sky'

² Tel. ed. and Srirangam text omit 'exceeding.'

³ Tel. ed. and Srirangam text, 'eager for attack.'

⁴ Tel. ed. and Srirangam text omit 'expanded.'

⁵ Tel. ed. and Srirangam text, 'marvels of the delusion.'

⁶ Tel. ed., 'some followed after <great stories> as Guṇāḍhyas follow after <Byhatkathās>'; similarly the Srirangam text

⁷ Tel. ed. and Srirangam text, 'others bore <perfumes> as winds bear <sweet breezes>.'

[148] some manifested hopes on account of <crows> as the troops of the Kurus manifested hopes on account of <Drōṇa>¹; some were unable to bear the <glory of heroes> as white lotus groups are unable to bear the <rays of the sun>. And² having regarded them one by one, [149] the princess retired from the dais with loveless heart.

‘Then in a dream³ that very night she saw a youth adorned with an <armlet> as Vāli was adorned by <Aṅgada>; <with pearls about his neck> as the koel <has a sweet note>; skilful in attracting the <fair> as the golden gazelle was skilful in attracting <Rāma>; [150] rejoicing <the ears of his elders> by his nectarous words as Jayanta rejoiced <Indra>; <to whom gave he not joy> as Kṛṣṇa <gave no joy to Kāṁsa>?; with <swift-moving hands> as a great cloud has <glittering hail>⁴, the elemental root of the tree of beauty⁵; the hill of ascent for the jewel of passion⁶; the mountain of origin of streams of delightful stories⁷; the spring-tide month of the mango of dexterity; the mirror of the face of nobility⁸; [151] the elemental seed of the tendrils of knowledge; the chosen spouse of glory⁹; the rival house to Lakṣmī and Sarasvatī¹⁰; the original abode of proficiency in virtue; the

¹ Tel. ed., ‘some showed <a knowledge of crows> as the troops of the Kurus showed <the teaching of Drōṇa>.’

² Tel. ed. and Srīrangam text, ‘and immediately.’

³ Tel. ed. omits ‘in a dream.’ For instances in modern folk-tales of the heroine falling in love with the hero from a dream see Frere, *Old Deccan Days*, 2 ed., p. 119, London, 1870, Temple, *Legends of the Panjāb* 2. 278-279, 3. 370-371, Bombay, 1884-1900, Swynnerton, *Indian Nights’ Entertainment*, pp. 248-251, London, 1892 (where, as in the *Vāsavadattā*, both the hero and the heroine dream of each other).

⁴ Tel. ed. adds ‘with <great truthfulness and glory> as the ocean has <great beasts and the (Vādava) fire>; composed, as it were, of pure rivers—his hair the <Mālinī>, for it was <garlanded>, his nose the <Tungabhadra>, for it was <aquiline and graceful>, his lip the <Śūna>, for it was <red>, his voice the <Narmadā>, for it <gave pleasure>; his arm the <Gūdā>, for it <gave the earth>, and his fame the <Ganges>, for it <sustained the heavens>.’ So also the Srīrangam text, except for the omission of ‘<with great truthfulness>’ and ‘<great beasts>.’

⁵ Tel. ed. and Srīrangam text, ‘love.’

⁶ Tel. ed. and Srīrangam text, ‘for the multitude of jewels of all the qualities.’

⁷ Tel. ed. and Srīrangam text, ‘streams of stories of delightful love.’

⁸ Tel. ed., ‘the mirror of beauty.’

⁹ Tel. ed., ‘Sarasvatī.’

¹⁰ Tel. ed., ‘glory and Lakṣmī.’

treasury, as it were, of great loveliness¹; with a form seductive² in the threefold world. And he is named Kandarapakētu, the son of a king named Cintāmaṇi. And even in sleep she heard his name and the like.³

‘Straightway (she thought): “O Prajāpati! This I consider perfection in the creation of beauty! [152] He has been formed by the Lote-Born God,⁴ who, with his mind eager to behold the loveliness of his own skill,⁵ took the atoms of beauty inherent in the threefold world⁶! Otherwise, how is there possibly such perfect grace in him? In vain did Damayantī endure the hardship of dwelling in the forest⁷ for Nala’s sake. [153] Uselessly did Indumatī, even though a queen, become enamoured of Aja.⁸ Fruitlessly Śakuntalā suffered the curse of Durvāsas for Duṣmanta’s sake. To no purpose Madanamañjari loved Naravāhanadatta.⁹ [154] In vain was Rambhā, whose thighs surpassed the plantain,¹⁰ enamoured of Nalakūbara. Fruitlessly did Dhūmōrṇā long for Yama among the thousands of Gandharvas, Gaṇas, and many gods¹¹ who came to her self-choice.”¹²

[155] ‘Thus meditating in many ways, as if she had ascended the midst of the fire of separation, as if she were swallowed up by the flame of the Vāḍava fire,¹³ as if she were devoured by the awful fire of the flame of the Last Day,¹⁴ as if she had entered

¹ Tel. ed. and Srīrangam text, ‘the treasury of the wealth of great loveliness.’

² Tel. ed. and Srīrangam text, ‘delightful.’

³ Tel. ed. and Srīrangam text, ‘even in sleep she heard his name and the like, that “he is Kandarapakētu, the son of a king named Cintāmaṇi.”’

⁴ Tel. ed. and Srīrangam text, ‘formed by the Creator.’

⁵ Tel. ed. and Srīrangam text, ‘with his mind eager to behold his skill all at once.’

⁶ Tel. ed., ‘beauty of the totality of the threefold world.’

⁷ Tel. ed., ‘endure hardship in the forest.’

⁸ See *Rāghavamśa*, 6. 8.

⁹ This legend is apparently now lost.

¹⁰ See *Rāmāyana* 7. 26. Tel. ed., ‘who surpassed the plantain on the slopes of Mount Mēru by the massiness of her thighs.’

¹¹ Tel. ed. and Srīrangam text, ‘among the hosts of gods.’ The allusion is apparently based on *Rig-Veda* 10. 10.

¹² Tel. ed. and Srīrangam text add ‘vainly Rddhi found Kubēra among the Gandharvas and Yaksas. Fruitlessly the mind of Pulōman’s daughter clave to the Lord of the Gods (Indra).’

¹³ Tel. ed. and Srīrangam text, ‘flame of the fire of love.’

¹⁴ Tel. ed. and Srīrangam text, ‘as if seized by the fire of Spring, as if devoured by the awful flame of the southern breeze.’

into the caverns of hell¹; thinking of Kāndarpakētu as if he were carven on her heart, which was emptied of all its faculties,² as if he were engraved there, inlaid, riveted, swallowed up, joined by strongest cement,³ entered into the frame of her bones, within her vitals, flecked with her marrow's pith, enveloped in her breath, placed in her inmost soul, [156] liquefied in her sheltering⁴ blood, distributed through her flesh; as if mad,⁵ as if deaf, as if dumb, as if listless, as if abandoning all her faculties, as if swooning, as if blasted by a planet, as if surrounded by a series of the billows⁶ of the sea of youth, as if enveloped by the bonds of love, as if pierced by Kāma's flowery arrows, as if reeling from the venom of the thought of love,⁷ as if shaken⁸ by the arrows of the contemplation of beauty, as if bereft of life by the winds of Malaya (she exclaimed). "Dear friend Anaṅgalēkhā, put thy lotus hand upon my heart! The pain of separation is hard to bear! Foolish Madanamāñjarī, [157] sprinkle sandal water⁹! Simple Vasanta-sēnā, bind my heavy hair! Fickle Taraṅgavatī, scatter the screw-pines' pollen¹⁰! *Gauche* Madanamālīnī, fan me with bits of *śāivāla*¹¹! Trivial Citralēkhā,¹² trace in a picture¹³ the thief of my thoughts! Noble¹⁴ Vilāsavatī, scatter an abundance of pearl-dust¹⁵! Passionate Rāgalēkhā, cover my bosom with a quantity of lotus leaves! Dear¹⁶ Kāntimatī, gently¹⁷ wipe away my tear-

¹ Tel. ed. and Srīrangam text, 'into the house of the hell of madness.'

² Tel. ed., 'as if emptied of all her faculties; thinking of Kāndarpakētu as if he were carven on her heart.'

³ Tel. ed., 'adamant'

⁴ Tel. ed. and Srīrangam text omit 'sheltering.'

⁵ Tel. ed. and Srīrangam text add 'as if blind.'

⁶ Tel. ed. and Srīrangam text, 'rolling billows.'

⁷ Tel. ed. and Srīrangam text, 'from the poisonous fluid of the thought of love.'

⁸ Tel. ed. and Srīrangam text, 'pierced.'

⁹ Tel. ed. and Srīrangam text, 'sprinkle my limbs with sandal water''

¹⁰ Tel. ed. and Srīrangam text, 'scatter the screw-pines' pollen on my limbs''

¹¹ Tel. ed., 'with a bunch of *śāivāla*'; Srīrangam text, 'make a bracelet with a bunch of *śāivāla*'!

¹² Tel. ed., 'Citralēkhā.'

¹³ Tel. ed. and Srīrangam text, 'on a tablet.'

¹⁴ Tel. ed. and Srīrangam text, 'beautiful.'

¹⁵ Tel. ed. and Srīrangam text add 'on my limbs.'

¹⁶ Tel. ed. and Srīrangam text, 'most dear.'

¹⁷ Tel. ed. and Srīrangam text, 'very gently.'

drops¹! [158] Come, good Sleep! Be kind to me! Alas! what is the use of my remaining faculties? Only too truly my other members were not made an eye by the Creator! Lord of the Flowery Weapons, this the supplication to thee: 'Attend thou upon a man of such a sort'²! [159] Breeze of Malaya, that teacheth to behold the woe³ of love, blow as thou wilt; my life is gone"⁴! Thus speaking in phrases manifold, she⁴ swooned, together with her friends.

· Straightway, having her life revived by the exertions of her servants, now⁵ upon the strand of the bank of a river⁶ of exceeding cool camphor water, now on the shore of a stream of most chill sandal-wood water, now in the shade of trees⁷ on the banks of pools covered with forests of lotuses,⁸ [160] now in plantain groves whose leaves were swayed by the wind, now on couches of flowers,⁹ now on beds of lotus-leaves,¹⁰ with her body burned by the fierce separation-fire of the collection of the rays of the twelve suns arisen at the time of the world's destruction, excessively emaciated, and, as it were, lifeless¹¹ (she cried): "His lotus mouth with its lote-like lower lip overspread with a smile white as the lustre of the tremulous waves of the milk-ocean agitated by mighty, trembling Mandara¹²! [161] His pair of eyes enamoured of his <ears> as a company of Brāhmans is enamoured of <Holy Writ>! The beauty of his straight nose which is spread full¹³ far abroad, as if eager to breathe the innate perfume of his fragrant mouth! His row of teeth lovely as a digit of the

¹ Tel. ed. adds 'Yūthikā, jasmine-adorned, agitate the damp winds with a fan of bits of plantain', Srirangam text, 'bits of reed.'

² Tel. ed. and Srirangam text, 'be thou obedient to one like me'

³ Tel. ed. and Srirangam text, 'great joy.'

⁴ Tel. ed. and Srirangam text, 'Vāsavadattā.'

⁵ Tel. ed. and Srirangam text add 'led by her attendants.'

⁶ Tel. ed. and Srirangam text, 'on the bank of a river filled with.'

⁷ Tel. ed. and Srirangam text, 'sandal-wood trees'

⁸ Tel. ed., 'with very red *dhal*-trees, lotuses and *kadambas*'; similarly the Srirangam text.

⁹ Tel. ed. and Srirangam text, 'shoots of flowers.'

¹⁰ Tel. ed. and Srirangam text add 'now on rocks cooled by masses of camphor.'

¹¹ Tel. ed. adds 'devoid of strength.'

¹² Tel. ed., 'very greatly agitated.'

¹³ Tel. ed. and Srirangam text omit 'full.'

moon freed from blemish and white as a mass of foamy milk¹ ! His beauty never seen before, surpassing Kāma² ! Those blessed places and people, the pure letters of his name, [162] and the righteous things which have been adorned by him ”³ !

‘Over and over thinking thus, as if he were painted on the quarters and sub-quarters⁴ (of the sky), as if he were engraved on the cloud, as if he were reflected in her eye, she painted him in a picture as if he had been seen before, and kept gazing here and there.⁵ Then her confidante, named Tamālikā, having regarded her together with her friends, was sent to observe the feelings of Kandarapakētu; [163] and she came with me and is standing right here beneath the tree.’⁶

So speaking, he (the parrot) ceased. Then Makaranda, rising joyfully, told Tamālikā of the affair; and she, courtesying, presented an epistle to Makaranda.⁷ Then he⁸ read it himself:

[164] ‘E’en when her eyes behold her lover true,
A maiden wavereth ’twixt hope and fear;
But when she only dreameth of his troth,
Ah, then, what fond assurance can she have’⁹ ?

¹ Tel. ed., ‘white as the foam of delicate nectar from a collection of the digits’; Srirangam text, ‘beautiful as a collection of the digits.’

² Tel. ed., ‘his beauty, surpassing Kāma in visible form’

³ Tel. ed. and Srirangam text, ‘those blessed places, those pure people, the lucky letters of his name, the things adorned by him’

⁴ Srirangam text omits ‘sub-quarters.’

⁵ Tel. ed., ‘she kept looking for him here and there as if he were painted on the sky, reflected in her eye, or seen before in a picture’; similarly the Srirangam text.

⁶ Cf. Gray, ‘Literary Studies on the Sanskrit Novel,’ in *WZKM*. 18 43-45, 48-49, for paintings of beloved objects; and for instances of love letters and confidantes as love messengers in modern Indian tales see Temple, *Legends of the Panjāb*, 1. 237; 2. 280-283, 295-297; 3. 372-375, Bombay, 1884-1900; Knowles, *Folk-Tales of Kashmir*, 2 ed., p. 68, London, 1893; Swynnerton, *Romantic Tales from the Panjāb*, p. 389, Westminster, 1903, and *Indian Nights’ Entertainment*, pp. 171, 252, London, 1892. Cf. also Cimmino, *L’Uso delle didascalie nel dramma indiano*, pp. 35-36, Naples, 1912.

⁷ Tel. ed. and Srirangam text, ‘then Kandarapakētu, rising joyfully and calling Tamālikā, made known the state of affairs. She, courtesying, presented him an epistle.’

⁸ Tel. ed., ‘then Makaranda, taking it, read it himself’, Srirangam text, ‘then Makaranda, taking and untying the epistle, read it himself.’ For the confidant not only reading the heroine’s love letter to the hero, but also writing one to her for him, see Swynnerton, *Indian Nights’ Entertainment*, pp. 171, 252, London, 1892.

⁹ The literal translation of this stanza is given above. Introduction, p. 26.

Hearing this, Kāndarpakētu, being above all joy¹ as if plunged in the ocean of ambrosia, rising slowly² with both his arms outstretched, embraced Tamālikā. Then, asking her³ the entire story of Vāsavadattā,—‘What does she do? What does she say? How is she?’ and the like—Kāndarpakētu set forth, having passed the night there, and likewise the day.⁴

[165] Meanwhile even that Blessed One whose garland is rays had descended to the middle world as if to tell the⁵ story. Then into the water of the western sea sank the jewel of day, having the form of the disc in the crest of the cock of day; moving slowly, as if because of the grief brought upon multitudes⁶ of Brahminy ducks; charming with clusters of the flowers of the coral-tree⁷; possessed of the loveliness of the frontal lobes of Indra’s elephant, splashed with red lead⁸; with a circlet like unto an earring of the jewel in the hood of the monstrous Vāsuki, undulating beneath the bond of the mass⁹ of tangled locks of Śiva, shaken by the impetuous motion of his revel dance; [166] delightful as a mass¹⁰ of succulent barley to a bulling cow at evening¹¹; with the beauty of a ruddy¹² jewelled earring of a courtesan of the west¹³; formed like the rounded shoulder of the buffalo of day, cloven by the sword of blackness¹⁴; [167] the Black Ascetic’s begging-bowl, as it were, filled with honey¹⁵; seeming to be the beauty of the clouds with clusters of unfading

¹ Tel. ed. and Sṛrangam text, ‘deeming himself, as it were, above all joy.’

² Tel. ed. and Sṛrangam text, ‘very slowly.’

³ Sṛrangam text, ‘and then, sitting with her, he asked her.’

⁴ Tel. ed. and Sṛrangam text, ‘Kāndarpakētu, with her and his friend, set forth from that place, having passed the day exactly there.’

⁵ Tel. ed. and Sṛrangam text, ‘this.’

⁶ Tel. ed. and Sṛrangam text, ‘hearts.’

⁷ Tel. ed. and Sṛrangam text, ‘coral-tree of the western mount.’

⁸ Tel. ed. and Sṛrangam text, ‘coloured with a line of red lead.’

⁹ Tel. ed., ‘in the hood of monstrous undulating Vāsuki, bound in the diadem of the mass’; similarly the Sṛrangam text.

¹⁰ Sṛrangam text, ‘dish.’

¹¹ Tel. ed., ‘delightful as a moist line of lac to a woman at evening.’

¹² Tel. ed. omits ‘ruddy.’

¹³ Sṛrangam text, ‘earring of Varuna’s darling.’

¹⁴ Is there here a covert allusion to the victory of Kālī (Durgā) over the demon Mahiṣa?

¹⁵ Tel. ed. and Sṛrangam text, ‘the skull, filled with sweet honey, of the Celestial Ascetic.’

flowers; like unto a cluster¹ from the *ushoka*-tree of heaven; the golden mirror, so to say, of a wanton of the west²; with the aspect of a branch of a coral-tree shaken by the motion of the tossing waves.

And³ gradually, [168] when the trees had their tops melodious with the soft notes of multitudes of sparrows, free from quarrels with each other⁴ and desirous of their nests after having rolled in the dust and flown up again; when the crows were eager for home; when the inner apartments⁵ gave forth the fragrance of the incense of aloes burning constantly, when the old men were angered at interruptions⁶ from the confused murmur of young folks eager to hear the poetic⁷ tales begun by the sages seated on the banks of the Taṭinī, adorned with millet-grass; when the children longed for slumber, soothed with very light hands by old women⁸ who told them stories⁹ with tongues tremulous in the lullaby; [169] when the courtesans had assumed the insignia of passion; when the sages had entered upon their evening devotions, disgusted at hearing manifold obscene words¹⁰ from harlots possessed by their paramours¹¹; when the forest regions had the surfaces of the very soft sites of cow-stalls occupied by herds of

¹ Tel. ed. and Srirangam text, 'clusters of flowers'

² Tel. ed. adds 'going toward the west' and «red» as Bhadra was «addicted to brandy» and was «amorous»; abandoning «its rays» and «cloudy» as a foolish man abandons his wealth and is «dejected»; with red «rays» as a Buddhist mendicant has red «garments», possessed of «understanding» as the sun was possessed of «Samjñā», so also the Srirangam text, except 'mighty Bhadra' for 'Bhadra' and 'poor man' for 'foolish man.'

³ Tel. ed., 'then'; Srirangam text, 'and then.' This entire sentence is translated and compared with *Haṣacarita*, Jamnu ed., 1879, pp. 30, 2-36, 4 (tr. Cowell and Thomas, pp. 67-68, London, 1897), by Cartellieri, 'Subandhu and Bāṇa,' in *WZKM.* 1 118-124.

⁴ Tel. ed. omits 'with each other.'

⁵ Tel. ed., 'interstices in the lattices of the inner apartments.'

⁶ Tel. ed., 'filled with anger at the sound of'; Srirangam text, 'desirous of the cessation of the sound of'

⁷ Tel. ed. and Srirangam text omit 'poetic.'

⁸ Tel. ed., 'when the children, longing for slumber, were attended by old women who were pleased at being patted by very light hands'; similarly the Srirangam text.

⁹ Tel. ed. and Srirangam text, 'many stories.'

¹⁰ Srirangam text, 'had their ears disgusted by hundreds of obscene words.'

¹¹ Tel. ed., 'when fair women were disgusted . . . ; when the sages had entered upon their evening devotions.'

in huts within the hollows of lotus-buds, narrow because the tips of their filaments were bent up and down¹ in their contraction²; —then, with the thought: 'By this path the lordly shining (sun) must go'! the lordly twilight was seen, as if with raiment of all manner of cloth³; as if a continuous tessellated pavement of jewels made by Ocean⁴; [173] as if containing the blood of the buffalo of day, cloven by blackness⁵; as if a coral-creeper of the great ocean of the sky⁶, as if the red lotus of the pool of the heavens; as if the golden bridge⁷ of the progress⁸ of Kāma; as if the madder-hued, ruddy banner of the palace of the sky; with a yellow <sky> as at her self-choice Lakṣmī chose Him⁹ of the yellow <robes>, devoted to the <stars> and with a red <atmosphere> as a female (Buddhist) ascetic is devoted to <Tārā> and wears red <garments>.¹⁰

And straightway¹¹—while the courtesans seemed to be pupils¹² of the twilight skilled in <arrangements of pleasure-giving (musical) modes>, for they were skilled in <amorous tricks of night>¹³; [174] while the sky seemed to be a street of shops devoid of <them that hold the balance>, for it was devoid of <the sustainers¹⁴ of Libra>; while the lotuses had the folds of their buds tightly¹⁵ closed; while bees¹⁶ wandered here and there over

¹ Tel. ed., 'bent high up.'

² Sṛrangam text, 'instantaneous contraction'

³ Tel. ed., 'with raiment of cloth on every side'; similarly the Sṛrangam text.

⁴ Tel. ed. and Sṛrangam text, 'made by Ocean for the sun'

⁵ Tel. ed. and Sṛrangam text, 'cloven by the sword of blackness.' Is there here a covert allusion to the victory of Kālī (Durgā) over the demon Mahiṣa?

⁶ Tel. ed. and Sṛrangam text, 'creeper of the western ocean.'

⁷ Tel. ed. and Sṛrangam text, 'golden banner.'

⁸ Tel. ed. and Sṛrangam text, 'chariot.'

⁹ Viṣṇu.

¹⁰ Tel. ed. adds '<reddened with bud>' as a courtesan is <addicted to paramours>; with <liver-red clouds> as a beautiful woman has <her breasts copper-coloured with saffron>; with reddish <stars> as an ichneumon has reddish <eyes>'; so also the Sṛrangam text, except 'fair-faced dame' for 'courtesan.'

¹¹ Tel. ed. and Sṛrangam text, 'then straightway.'

¹² Sṛrangam text omits 'pupils'

¹³ Tel. ed., 'when the courtesans were skilled, as it were, in nightly amours; when the flashing lamplights seemed to be pupils of the twilight'; with no attempt at paronomasia.

¹⁴ The moon, etc., according to Śivārāma.

¹⁵ Tel. ed. omits 'tightly.'

¹⁶ Tel. ed. and Sṛrangam text, 'swarms of bees.'

the lotus-pool as representatives of the darkness¹; [175] while the lotuses, love-lorn through separation from the sun, seemed to wail under the semblance of the cries² of distressed female ospreys³; while the early evening seemed an astrologer <pointing out the houses>, for it <revealed the constellations>—there spread darkness like the blackness of the column⁴ of Śiva's throat; [176] with most goodly <stars> as the army of the demons had the most goodly <Tāraka>⁵; increasing the outcry of the <owls> as the combat of the Bhāratas increased the outcry of <Ulūka>⁶; dulling the glory of the <crows> as the prowess of Dhr̥ṣṭadyumna dulled the glory of <Drōṇa>; with <owls> moving about as Indra's pleasure garden had <Indra> moving about; <hiding all the quarters of the sky> as fire⁷ <consumes all its fuel>; [177] resting its belly, as it were, on the mountain slopes with their very close fragments of stone⁸; with its eye, so to say, on peaks that were red with lustre⁹ from the light of the eyes of sleeping lions¹⁰; seeming to have life through the fire-flies; apparently increased by the columns of smoke from oblations; made dense, as it were, by masses of aloes-wood smoke¹¹ in adorning the heavy tresses of amorous girls; [178] seeming to be illumined by spray from the stream of ichor from¹² elephants' temples blackened by swarms of bees clustering right closely together¹³; heaped, if one might say so, in the shadows of clumps¹⁴ of dense *tamāla*-trees, apparently

¹ Tel. ed. and Srirangam text, 'repelled by the darkness.'

² Srirangam text, 'notes.'

³ Tel. ed. and Srirangam text add 'while the lotuses, standing in water coloured by the reflected hue of twilight, seemed filled with fire through the pain of their hearts at the destruction of their spouses.'

⁴ Tel. ed. and Srirangam text omit 'column.'

⁵ Tel. ed. and Srirangam text, 'revealing the <stars> as the army of the demons revealed <Tāraka>.'

⁶ Srirangam text, 'of Ulūka and Śakuni'; cf. *Mahābhārata*, 5. 161.

⁷ Tel. ed. and Srirangam text, 'the flame of fire.'

⁸ Tel. ed., 'rough with their very close stones.'

⁹ Tel. ed. and Srirangam text, 'splendour of the lustre.'

¹⁰ Tel. ed. and Srirangam text, 'lions awakened from sleep.'

¹¹ Tel. ed. omits 'aloes-wood' and 'heavy'; Srirangam text omits 'aloes-wood.'

¹² Srirangam text, 'dripping ichor fallen from.'

¹³ Tel. ed., 'seeming to be illumined by very thick swarms of black bees; blackened, as it were, by the spray of dripping ichor fallen from elephants' temples.'

¹⁴ Tel. ed. and Srirangam text, 'forest clusters.'

lurking in the hoods of serpents, swart as lampblack ; the mantle, as it were, of a woman who keeps an assignation by night ; the remedy, if it might so be termed, for the gray hair of an aged courtesan¹ ; the offspring of life, one might say ; the friend, as it were, of the iron age, [179] the comrade, in all seeming, of a rogue's heart² ; <concealing> manifest objects as Buddhist doctrines <deny> manifest objects. It was darkness which seemed to delight in the enchanting round lobes of absolutely must elephants³ ; which apparently yielded fruit in forests of clusters of wide-spreading *tamāla*-trees with exceedingly close and numerous leaves⁴, which trembled, as it were, in the masses of very⁵ heavy tresses of dearest sweethearts, which apparently was mingled with rays of sapphire gems⁶ ; [180] which was like the exceeding dense blackness in pits, on river-banks. and in forests⁷ : which was proud, it would seem, of swarms of bees, manifestly cunning, huge, and evidently strong, drunkenly dancing on the boughs of the *conessi*-bark trees⁸ ; gleaming with the hoods of serpents, destructive⁹ with very thick venom ; broken¹⁰ with menacing flashes from the teeth of tuskers, mad with their burden of ichor.¹¹

[181] And at the time of the rising of the moon with its blackness of night, bowing low, as it were, with folded hands under the

¹ Tel. ed. and Srirangam text, 'courtesans.'

² Tel. ed., 'rogues' hearts.'

³ Tel. ed., 'in the lobes of must elephants', Srirangam text, 'in the enchanting lobes of herds of must elephants.'

⁴ Tel. ed., 'in swarms of bees, manifestly cunning, huge, and evidently strong, hidden in the calyxes of great expanded flowers on the boughs of many trees in the forests of clusters of wide-spreading *tamāla*-trees with exceedingly close and numerous leaves.'

⁵ Tel. ed. omits 'very' and 'dearest'; Srirangam text omits 'very.'

⁶ Tel. ed. and Srirangam text omit 'gems.'

⁷ Tel. ed. and Srirangam text omit 'forests'

⁸ Tel. ed. omits this description; Srirangam text, 'swarms of bees, manifestly cunning, huge, and strong, with their feet hidden in the calyxes of great expanded flowers on the boughs of many trees.'

⁹ Srirangam text, 'destructive to elephants.'

¹⁰ Tel. ed., 'utterly broken'

¹¹ Tel. ed., 'burden of ichor; with the <zone of earth> folded up as the commencement of sunrise has <blue lotuses> folded up, concealing <every fissure> as the high estate of the wicked conceals <all character>; bowing, as it were, with folded hands under the guise of closing blue lotuses to the night which had come'; similarly the Srirangam text

guise of closing blue lotuses, immediately ¹ the stars shone forth, scattered like drops of the stream of water of Jahnu's daughter wandering in the winding hollows of ² the mass of matted locks of Śiva, shaken by the fury of his twilight dance; showers ³ of drops, one might say, shed from the trunks ⁴ of the herd of terrible must ⁵ world-elephants bowed with the burden of bearing ⁶ the earth, hard to sustain ⁷, [182] masses of foam, as it were, poured out by the steeds ⁸ of day, weary of wandering in the far distant sky; giving rise to the suspicion that they might be a grove of white lotuses ⁹ in the great ocean of the heavens, like ciphers ¹⁰ because of the nullity of metempsychosis, scattered ¹¹ in the sky as if on the ink-black skin rug of the Creator who reckoneth the sum total with a bit of the moon for chalk; parched grain, it would seem, sown by the hand of Rati, (the wife) of Him whose banner is a dolphin, ¹² and who setteth forth to conquer ¹³ the threefold world; [183] like globules ¹⁴ on the pearly arrows of Him of the flowery bow ¹⁵; masses ¹⁵ of foam, as it were, in the ocean of the sky; handfuls of cosmetic, so to say, prepared by Rati in the courts ¹⁶ of heaven; multitudes ¹⁷ of pearls, one might fancy, in the necklace of the Lakṣmī of the heavens, fragments of the bones of Kāma, in all seeming, scattered by the wind's impulse ¹⁸ from the circle of the pyre of the moon ¹⁹; [184] like the semblance of

¹ Tel. ed. and Sṛirangam text, 'then immediately.'

² Tel. ed. and Sṛirangam text, 'wandering in her devious roamings in.'

³ Tel. ed. and Sṛirangam text, 'wide-spread showers.'

⁴ Tel. ed., 'cheeks.'

⁵ Tel. ed. and Sṛirangam text omit 'must.'

⁶ Tel. ed. and Sṛirangam text, 'bowed with bearing.'

⁷ Tel. ed. and Sṛirangam text, 'hard to bear.'

[the mouths of the steeds']

⁸ Tel. ed. and Sṛirangam text, 'broad masses of foam on the edges of the cavities of'

⁹ Tel. ed. and Sṛirangam text, 'mass of white lotuses.'

¹⁰ Literally 'points' (cf. the form of the null sign in the Bakhsālī Manuscript). On the importance of this passage for the history of the Arabic (properly, Hindu) numerals see Buhler, *Indische Palaographie*, p. 78, Strassburg, 1896; cf. also Smith and Karpinski, *Hindu-Arabic Numerals*, pp. 51-54, New York, 1911.

¹¹ Tel. ed. and Sṛirangam text, 'painted.'

¹² Kāma.

¹³ Tel. ed. and Sṛirangam text, 'in desire of conquest over.'

¹⁴ Tel. ed. and Sṛirangam text, 'scattered globules.'

¹⁵ Tel. ed., 'wide-spread masses'

¹⁶ Tel. ed., 'in the delimitation of'

¹⁷ Tel. ed., 'torn-off multitudes of pearls', Sṛirangam text, 'old multitudes of pearls.'

¹⁸ Tel. ed. and Sṛirangam text, 'entrance.'

¹⁹ Tel. ed., 'from the circle of the pyre of Kāma, burnt by the Destroyer's (Śiva's) fire'; similarly the Sṛirangam text.

parched grain¹ roasted in the pan² of the vast surface³ of the sky, that was excessively heated by the evening breeze and smoky with the smoke⁴ of rising dusk.

With them the sky shone as if turned to a leper.⁵ Exceedingly distressed⁶ was the pair of *cakravākas*, filled with a series of <deep⁷ sighs> and skilled in the joining of <bills in delightful contact> as the diction of a good poet⁸ is filled with a series of <long⁹ chapters> and skilled in the joining of <delightful paronomasias and *vaktra* metres>.¹⁰ [185] Separated was the pair of Brahminy ducks, whose feet were variegated by swarms of bees delighted and intoxicated by the honey-drops that adhered from their course through the clusters¹¹ of lotuses, and who were parted by the incarnate curse¹² of darkness as if by the noose¹³ of Death. [186] The pair of Brahminy ducks was parted like the heart of a lotus, distressed by separation from the sun. A swarm of bees was seen moving beside a lotus as if they were the messengers of the husband moon about to come. Under the guise of stars¹⁴ the quarters of the sky made lamentation with great drops of tears,¹⁵ as if in grief for the departed Lord of Day.¹⁶ Under the guise of its series of new filaments the lotus burned within the heart of its bud like a fire of chaff¹⁷ at separation from its shining love.

¹ Tel. ed. and Srirangam text, 'parched grain bursted.'

² Tel. ed., 'kitchen.'

³ Srirangam text omits 'vast surface.'

⁴ Tel. ed. omits 'with the smoke'

⁵ According to a reading recorded by Śivarāma, 'with them the sky shone as if spotted.'

⁶ Srirangam text, 'then exceedingly distressed.'

⁷ Tel. ed., 'very deep.'

⁸ Tel. ed., 'good poetry.'

⁹ Tel. ed., 'very long.'

¹⁰ See Weber, *Ueber die Metrik der Inder*, p. 199, Berlin, 1863; Tel. ed., 'paronomasias, *vaktra* metres, and *cakra*' (the latter being a *carmen figuratum* in the form of a disc; cf. *Kāvya-prakāśa*, tr. Jhā, p. 197, Benares, 1898; *Vidagdhamukhamandana*, 3, 12-15, ed. Haeblerlin in his *Kāvya-saṅgraha*, pp. 290-291, Calcutta, 1847).

¹¹ Tel. ed. and Srirangam text omit 'clusters.'

¹² Tel. ed. and Srirangam text, 'being parted as if by the curse.'

¹³ Yama, the god of death, is believed to draw the souls of the dying from their bodies by means of a noose or cord.

¹⁴ Tel. ed., 'under the guise of drops of water from the eyes of the stars': similarly the Srirangam text.

¹⁵ Tel. ed. and Srirangam text omit 'with great drops of tears.'

¹⁶ Tel. ed. and Srirangam text, 'the departed beloved of the Lord of Day'

¹⁷ Tel. ed. and Srirangam text, 'the chaff fire of the flame of grief burned in the heart of the lotus.'

[187] Forthwith¹ black darkness spread like a mass of collyrium from the forest of the sky, reduced to ashes by the rays² of the sun ; blotting out <the heavens and the sky> as the words of revelation blot out <the doctrines of the Digambara Jains>³ ; a molten *rājapaṭṭa* gem,⁴ as it were ; and as the surge of the ocean.⁵ And⁶ straightway the Lord of Night ascended with the ruddy disc of his arising ; the ball⁷ of the princess Night ; the⁸ golden mirror of Kāma ; like to a cluster of young red coral-flowers on the eastern mount ; round as drops of saffron on the foreheads of eastern damsels⁹ ; [188] like a golden earring of the beautiful sky ; a mass of henna, as it were, dropped from the hands of tiring-maids of celestial brides ; a golden jar, it would seem, in the stucco of the heavens ; a golden¹⁰ dish in motion, it might be termed, for the progress of the God of the Dolphin Banner, setting forth for the conquest¹¹ of the threefold world ; stealing the beauty of the top of Kāma's golden quiver ; possessed of the colour of the China roses that grow on the topmost peak of the eastern mount ; a dish, as it were, filled with a ball of pellucid saffron belonging to a wanton of the night ; [189] even as a single¹² jar-like breast, tawny with saffron, of a fair dame of the east¹³ ; <occupied by a gazelle> as the milk ocean¹⁴ is <ruled by Viṣṇu> ;

¹ Tel. ed. and Sṛirangam text, 'then.'

² Tel. ed. and Sṛirangam text, 'by the forest conflagration of the rays'

³ Tel. ed. and Sṛirangam text add 'though <Kṛṣṇa>, it concealed the distinctive characteristics of <Viṣṇu>, for it was <black> and concealed the distinctive characteristics of <all forms>.'

⁴ An inferior sort of diamond.

⁵ Tel. ed. and Sṛirangam text, 'as running streams of cloth of molten silver.'

⁶ Tel. ed. and Sṛirangam text, 'then.'

⁷ Tel. ed. and Sṛirangam text, 'like a patchwork garment.'

⁸ Tel. ed. and Sṛirangam text, 'like the.'

⁹ Tel. ed. and Sṛirangam text, 'round as sectarian marks of *bandhūka*-flowers fastened to the forehead as adornments of eastern damsels.'

¹⁰ Tel. ed. and Sṛirangam text, 'auspicious.'

¹¹ Tel. ed., 'seeking to conquer.' Tel. ed. omits the two adjectives following ; the Sṛirangam text omits the second only, having for the first 'like the mouth of Kāma's golden quiver.'

¹² Tel. ed. omits 'single.'

¹³ Sṛirangam text adds 'a cage, so to say, for the pleasure birds of the female *Vidyādhara*s that wander in the sky ; the lute-gourd, wrapped in red cloth, one might fancy, of a pair of *kinnaras* resting on the summit of the eastern mount.'

¹⁴ Tel. ed. and Sṛirangam text, 'Garuḍa.'

<with distinctive marks> as Rāma was <attended by Lakṣmaṇa>¹ : the lord of the <stars> as Sugrīva was the lord of <Tārā>² ; with a <red disc> as a good monarch has a <devoted circle (of attendants)>³.

Then ⁴ the glow brought close to night went to destruction as if entered into the heart of a loving woman ; as if drunk by the cups of the eyes ⁵ of female *chickorees* ⁶ ; [190] as if licked up by masses of red lotuses.

Straightway the Lord of Planets⁷ ascended like a cake of butter⁸ exhibited by the neatress Night ; a mirror, it would seem, bearing the beautiful face of Him whose banner is of flowers⁹ ; the white umbrella, as it were, of Him whose banner is a dolphin , the round ivory hilt, it might be termed, of the great sword of night ; the white chowry, one would fancy, of the mighty King of Passion ; [191] like to the sandy shore¹⁰ of a Yamunā of the night ; the crystal linga, so to speak, of the Great Ascetic of the heavens ; the egg of a black serpent, in all seeming ; a shell, as it were, of the great celestial sea¹¹ ; a monument, one might call it, to Him whose banner is a dolphin and who was consumed by the Foe of Love¹² ; like to the circle of the pyre, marked with charcoal in dark spots, of Him who was born of fancy , apparently a white lotus of the Ganges coursing in the heavens ; a mass of

¹ See *Mahābhārata*, 3 276.

² Tel. ed. and Sṛirangam text, 'with <reddened stars> as the Lord of the Monkeys had <Tārā's love> ; dear to <Rōhinī (the fourth lunar mansion)> as a bull is dear to the <cow>.'

³ Tel. ed., 'with a <red disc> and accompanied by <soft rays> as a good monarch has a <devoted circle (of attendants)> and is accompanied by <light taxes>'; similarly the Sṛirangam text

⁴ Tel. ed. and Sṛirangam text omit 'then.'

⁵ Tel. ed. and Sṛirangam text, 'pairs of eyes' According to the conventions of Sanskrit literature, the eyes of the *chickoree* (*Caulas chickor*, Gray) become red at the sight of poison. It is also supposed to live only on moonbeams (see below, p. 108)

⁶ Tel. ed. and Sṛirangam text, 'female *cakravākas*.'

⁷ Tel. ed. and Sṛirangam text, 'the blessed Lord of Stars, with his radiance destroyed.'

⁸ Tel. ed. and Sṛirangam text, 'fresh butter.'

⁹ Tel. ed., 'bearing the reflexion of a gazelle.'

¹⁰ Tel. ed. and Sṛirangam text, 'new shore.'

¹¹ Sṛirangam text adds 'the crystalline water-pot, so to say, of the Ascetic of the sky.'

¹² Tel. ed., 'a monument, one might call it, marked with charcoal in dark spots, to Him who was born of fancy and was burnt by the fire from Śiva's eye.'

hard as a rock! Thou art magnetite, (even though) not one among loadstones, touchstones, (and) magnets!'; [199] 'Thou art like a rower, devoted to other than the functions of his duty, drawing his sword in vain! [Thou that hast the reward of duty!¹ Thou art devoted to another (woman) and gifted with excessive speech to no purpose!']'; 'Distressedly, as it were, thou thinkest in thy mind of one² hard to win! [Good friend,¹ thou thinkest of one² hard to win³ as if she were thine own wife!']'; [200] 'He goeth in the ways of truth who standeth⁴ filled with delight at the swords of his foes! [He is insipid in his ways who standeth without initiative before his co-wives!']': [201] 'He is a hero indeed who brings from the conflict the elephants of the foe! [He is filled with delight who brings the wife of a rival to old age through (amorous) struggle!]', [202] 'Holding a massy, broad sword, and suddenly assailing the foe, he obtains great glory through the conflict! [Holding the thighs, hands, and hair (of his beloved), he obtains an excellent position with his body, uniting at the supreme moment!']'; [203] 'Set free from passion, thou art beautiful indeed, and friendly to mankind! [Thou passionate man, bereft of lordship! Thou art assuredly not lovely, and art deserted!']'; [204] 'Thou adornment of the earth! Bold⁵ (is she), white like the autumn clouds, with a clear sense of her own greatness, able to ward off the jealousy of revellers.⁶ with firmness and timidity in her mind, and world-wide truth in her speech! [Thou wise one,¹ thou utter destruction of the earth, not white like the autumn clouds, untransparent, selfish, jealous as a reveller! "Patient (am I), loving to think of the adornment of the world, (but) in his mind is cowardice, and world-wide falsehood in his speech"⁷!']'; [205-207] 'She, the receptacle of bliss, surpassing

¹ Ironical.² Tel. ed. and Srirangam text, 'a woman.'³ The wife of another.⁴ Tel. ed. and Srirangam text, 'he whose thoughts are on the ways of truth (or, on insipid ways) standeth.'⁵ Tel. ed., 'with her boldness vanished.'⁶ Tel. ed. and Srirangam text, 'able to defend the magnitude of her own evident thoughts of greatness.'⁷ The supposed address of the woman in love.

Lakṣmī with her gentle smile,¹ (though herself) unsurpassed ; yielding unto thee ; with her heart spotless as a mirror ; transcending the tendrils with her lotus hand ; with coquetry in her sportful fingers² ; peering perturbedly³ through the interstices of the bars of her windows ;—she suffereth distress at eventide,⁴ being lonely without thee, her ram : for, O lord of life ! who here depend not for life upon some happy man⁵ ? [Thou lord of violence ! She, the receptacle of bliss, surpassing Lakṣmī with her gentle smile,¹ (though herself) unsurpassed ; yielding unto thee ; with her heart spotless as a mirror ; transcending the tendrils with her lotus hand ; with coquetry in her sportful fingers² ; peering perturbedly³ through the interstices of the bars of her windows ;—she laugheth not, (but) suffereth distress at eventide,⁴ being lonely without thee, her ram : for, O destroyer of life ! who here depend not for life upon some happy man⁵ ?] ; [208] ‘ Let other women be ! I suffer slavery before thee ! Therefore be there love because of love ! [Thou that art cast off by other (women) ! Thou speechless one ! Thou slave (even) in the presence of the base ! I⁶ go to her ! Therefore let hatred arise from love !]’ ; [209] ‘ Straightway thou art mightily beloved ; why dost thou not perform the lovely rites of love, especially since death standeth immediately near⁷ ? [Thou art straightway utterly devoid of love, why dost thou not perform the lovely rites of love, especially since death standeth immediately near⁷ ?]’ ; [210] ‘ Thou purifier of them that have the minds of false lovers ! Thou glorious one ! By love is she⁸ to be won, great and noble,⁹ with large eyes, with sidelong glances ; then her attendants will show

¹ Tel. ed. and Srirangam text, ‘ she by whom the lotus-dwelling Lakṣmī is surpassed with smiling laughter.’

² Tel. ed. and Srirangam text, ‘ her fingers sportful, as it were, with coquetry.’

³ Tel. ed. omits ‘ perturbedly.’

⁴ Tel. ed. and Srirangam text, ‘ she suffereth distress (even) without (an ascetic’s) curse, having her destruction prevented by her folk.’

⁵ Tel. ed. and Srirangam text, ‘ on what happy man doth she not depend ?’

⁶ The messenger.

⁷ Tel. ed. and Srirangam text, ‘ since stern death is immediately near.’

⁸ Tel. ed. and Srirangam text, ‘ this unparalleled maid.’

⁹ Tel. ed. and Srirangam text, ‘ accompanied by Lakṣmī.’

their slavery! [Thou false lover! Thou effacer of thoughts! Thou inglorious one! Alas, sir! By love is she¹ to be won, great and noble,² with large eyes, with sidelong glances; then her attendants will show their slavery!]; 'By thee, who art like to a lotus, the fabulous riches of thy foes and the faces of their women are blackened! [By thee the faces of women like unto Lakṣmī are blackened, not the lotus faces of thy foes!]; [211] 'Having inspired confidence of all, attended by Lakṣmī, departing from the rules (of decorum), having obtained one to be obtained,³ wavering an instant,⁴ slow for modesty, with love violently born through pain among the flowers of Him whose shafts are flowers,⁵ she fainteth limblessly, Limbless God⁶ (saying): "Bliss thou bringest me, thou that art devoted to songs of many measures"! [Having inspired confidence of all, attended by Lakṣmī, (but) with her youth departed, obtained in a way she should not be obtained,³ wavering an instant,⁴ slow for modesty, with love violently born through pain among the flowers of Him whose shafts are flowers,⁵ she fainteth limblessly, Limbless God⁶ (saying): "Woe thou bringest me, thou that art devoted to songs of many measures"!]; [212-213] 'What woman was (ever) abandoned by thee that bearest love's burden, with thy beautiful lips, with thy sectarian mark characterised by a streak of dust,⁷ with thy moon-like face, (when once she had) clung to thy heart⁸ with her soft-formed hand, with her breast, holding the water of drops of sweat, moving on thy broad bosom, being overcome by thy unblemished lustre? [What woman was (ever) released by thee,

¹ Tel. ed. and Sṛīrangam text, 'this unparalleled maid.'

² Tel. ed. and Sṛīrangam text, 'accompanied by Lakṣmī'

³ Tel. ed. and Sṛīrangam text, 'having obtained to-day a covenant of all the world for some time, she, attended by Lakṣmī [having inspired an agreement of all, a woman who should not be obtained hath been obtained for some time].'

⁴ Tel. ed., 'just for an instant.'

⁵ Kāma

⁶ Tel. ed. and Sṛīrangam text omit 'limblessly, Limbless God' The 'Limbless God' is Kāma.

⁷ Tel. ed. and Sṛīrangam text, 'characterised by Kāma [characterised by lovelessness].'

⁸ Sṛīrangam text, 'what woman with beautiful lips that bear love's burden, with a sectarian mark characterised by Kāma, (and) with a lotus face hath clung to thy heart [what woman with hideous lips that bear love's burden, characterised by lovelessness, devoid of auspicious signs, and with a moon-like face (') hath clung to thy heart].'

with thy hideous lips, vile for love's burden, marked with streaks of dust, devoid of auspicious signs, with thy moon-like face,¹ (when once she had) clung to thy heart² with her soft-formed hand, with her breast, holding the water of drops of sweat, moving on thy broad bosom, being won by gold unalloyed³ ; [214] 'What gentle-eyed woman who fervently delighteth thee, that art not inflamed with passion, (but art) the essence of love, delightsome, (and) a most excellent lover, desireth another that is no lover, with her breast a ravishing opponent, charming with an eye that steals³ the light of the gazelle's eye³ [Cruel with passion! Red-eyed with lust! Alas, an unlovely dame with hostile breast, gaining (thee) with an angry eye that steals⁴ the light of sight, desireth thee, the essence of lovelessness, hot,⁵ pitiless, absolutely no lover, (and) bound for utmost woe!].'

Straightway the world rejoiced as if it had entered⁶ the ocean of milk, as if it had entered a house of crystal ; as if it enjoyed the blessedness of habitation in the White Islands.⁷ [215] And⁸ in due course Kandarpakētu, accompanied by Tamālikā and Makaranda, went to the city of Vāsavadattā's father,⁹ while, like the sighing of the night, most gently blew the evening breeze¹⁰ with far horizons tuneful with the murmur of swarms of bees intoxicated and delighted by many drops¹¹ of nectar in calyxes of forests of white lotuses with unfolded petals of their buds ; with its coming greeted by amorous *chickorees* sluggish from copious draughts of moonbeams ; bewitching because of beads of perspiration on the fair brides of the Pulinda king, wearied with the exhaustion¹² of excessive love.

¹ Ironical.

² See note 8, p. 107

³ Tel. ed. and Srirangam text, 'and with an eye that steals.'

⁴ Tel. ed. and Srirangam text, 'and with an angry eye that steals.'

⁵ Tel. ed., 'lustful.'

⁶ Tel. ed. and Srirangam text, 'plunged into.'

⁷ Tel. ed. and Srirangam text, 'as if it had settled in the White Islands.' On the White Islands see Hopkins, *The Great Epic of India*, p. 116, New York, 1901.

⁸ Tel. ed. and Srirangam text, 'and then.'

⁹ Tel. ed. and Srirangam text, 'to the city of Vāsavadattā.'

¹⁰ Srirangam text adds 'removing the heat.'

¹¹ Tel. ed. and Srirangam text, 'swarms of bees delighted with intoxication from the flavour of the abundant dripping of many drops.'

¹² Tel. ed. omits 'exhaustion.'

[216] Then¹ he, whose power was that of Śiva's joy, saw the mansion of Vāsavadattā surrounded² by an encircling wall; with its cloud-touching crest built in a quarter of the capital; white with stucco; with bits of gold,³ pearls, emeralds, and rubies inserted one after the other like a host of deities staying to see Vāsavadattā⁴; [217] adorned with banners that seemed to mock the beauty of the ocean⁵ of the sky as if with clusters of the flowers of the cloud-tree disporting in the wind; adorned with very numerous⁶ streams flowing through courts with slabs of golden stone, (these streams) bearing the savour of water perfumed with⁷ camphor, saffron, cardamom, and cloves, and with palace doves sleeping⁸ comfortably perched on slabs of crystal from shores unknown⁹, [218] with waters full of the blossoms of the trees near the crumbling banks¹⁰, with seats¹¹ bedewed by masses of spray moving at the striking of¹² the firm buttocks of wanton¹³ damsels incessantly plunging and emerging; with flamingoes whose noise would imply that they had settled near the sand bank formed by the stream of camphor¹⁴; [219] revealing the Brahminy ducks' sudden dread of darkness because of the groves of expanded blue lotuses¹⁵, <containing goodly waters> as young women <have goodly breasts>; bathing the <lips of the

¹ Tel. ed. and Srirangam text, 'then, having entered.' Cartellieri, 'Subandhu and Bāna' in *WZKM* 1. 132. compares with this Candrāpida's first meeting with Kādambari (*Kādambari*, pp. 182 sqq., Bombay ed., 1890. tr. Ridding, pp. 143 sqq., London, 1896)).

² Tel. ed. omits down to 'adorned with banners.'

³ Srirangam text, 'seeming to have gold.'

⁴ Tel. ed., 'the mansion of Vāsavadattā.'

⁵ Tel. ed. and Srirangam text, 'city'

⁶ Tel. ed. omits 'very numerous'; Srirangam text, 'numerous.'

⁷ Tel. ed. and Srirangam text, 'bearing the perfume of'

⁸ Tel. ed., 'white doves of the palace born and sleeping'; Srirangam text, 'curious white doves of the palace sleeping'

⁹ Tel. ed. and Srirangam text, 'slabs of crystal near the banks.'

¹⁰ Tel. ed. and Srirangam text, 'trees on the crumbling banks.'

¹¹ Tel. ed. and Srirangam text, 'seats on the banks.'

¹² Tel. ed. and Srirangam text, 'upheaved by striking against.'

¹³ Tel. ed. and Srirangam text omit 'wanton.'

¹⁴ Tel. ed. and Srirangam text, 'that they had perched on the sand bank of the stream of camphor.'

¹⁵ Tel. ed., 'revealing the terror of ducks and *akravīkas* at the darkness because of the expanded blue lotuses.'

pitchers in water> as the battle arts¹ of Sugrīva bathed <Kumbhakarna in blood>; <sprinkled with dust from the feet of fair women> as the shores of the sea are <variegated with the colours of beautiful trees>; [220] <causing contempt for canals> as the disposition of new monarchs² <causes dishonour to the honourable>³; adorned with palaces that seemed to bear aloft, under the guise of the strings of pearls placed on their pinnacles, a host of stars come in curiosity⁴ to behold the damsels of the city, [221] made brilliant with flocks of peacocks lurking in the vicinity; presenting the semblance of crystal pitchers; on one side⁵ showing the rising⁶ of untimely clouds by masses of the smoke of aloes burning constantly; on the other side having peacocks dancing joyously,⁷ called by the exceeding⁸ deep roll of drums, with the <descent of the eyes of the world>⁹ as the even-tide has the <setting sun>; with <charming women, filled with love-longing>, as Janaka's place of sacrifice¹⁰ had <Rāma longing for his wife>; [222] <delighting in love's union> as multitudes of mankind¹¹ <honour divinity>¹², the repository, as it were, of delightsomeness; the home, so to say, of love; the palace, it might be termed, of wanton sport¹³, [223] the place of assembly, it would seem, of loveliness.

Kandarpakētu, as well as Makaranda, was astonished at hearing¹⁴ the chatter of the maidens, tender in their affection

¹ Tel. ed., 'battle deeds'; Srirangam text, 'tendency toward battle'; cf. *Rāmāyana*, 6' 67.

² Is there here a possible covert allusion to the recent accession of a new king inferior to his predecessor (cf. p. 9 above)?

³ Tel. ed. and Srirangam text, '<with elephants going to the canals> as the rule of monarchs has <honourable men, income, respect, and taxes>.'

⁴ Tel. ed. and Srirangam text omit 'in curiosity.'

⁵ Tel. ed. omits 'on one side'

⁶ Tel. ed. and Srirangam text, 'warlike preparation'

⁷ Tel. ed. and Srirangam text, 'having intoxicated peacocks'

⁸ Tel. ed. and Srirangam text omit 'exceeding' ⁹ Namely, to see its beauty.

¹⁰ The Dandaka forest, where Sītā was carried off from Rāma.

¹¹ Tel. ed. and Srirangam text. 'humanity.'

¹² Tel. ed. and Srirangam text add 'adorned with many <walls> as a forest is adorned with many <sal-trees>.'

¹³ Tel. ed. and Srirangam text, 'of all wanton sports.'

¹⁴ Tel. ed., 'Kandarpakētu, entering that palace with Makaranda, hearing . . . saw

one for the other¹: 'Thou runnest successfully in thy running; Nigalitā²! Capalā standeth unsteadily! What of her? [224] Here is the cluster of flowers fallen from thine own ear'! 'Surēkhā, thou, whose beauty is entreated by the gods, art filled with wine (and) drunken'! 'Kalahā,³ thou dost wellnigh summon love by the soft tinklings of the bond of thy golden girdle'! 'Malayā, by thy very glance thou hast learned the will of Him who overcame Śiva'⁴! [225] 'Kalikā, loosen that noisy girdle, the banner of strife; we hear the faint, sweet sound of the lute'⁵! 'My girdle is not the nuisance; it is thou, with thy irrumation⁶ and noisiness'⁷! 'This silly Avantisēnā is afraid lest she fall there in offering flowers'⁸! 'Enough of thy tricks, Lavaṅgikā! Thy tremor⁹ betrayeth thy state of mind.' [226] 'Thy languid form seemeth to bear the wounds of Love's arrows, Anaṅgalēkhā! The mighty wave of anxiety is indeed concealed to thy advantage! Speak, doth the moon itself reach comparison in thy face, whose loveliness should be drunk in by the eyes'¹⁰? [227] 'Somebody apparently dwelleth in thy heart, Satīvratā! Thy words are felt in a hundred ways as

Vāsavadattā,' omitting 'was astonished': Sṛrangam text, 'Kandaipakētu, hearing ... entered that palace with Makaranda'

¹ For similar series of exclamations, see *Kādambarī*, pp. 173-174, 357. Bombay ed., 1890 (tr. Ridding, pp. 68-69, 144-145, London, 1896), *Harsacarita*, pp. 177-178, 277-278, Bombay ed., 1892 (tr. Cowell and Thomas, pp. 144-145, 247-248, London, 1897)

² Tel. ed. and Sṛrangam text, '(though) not addressed,' the Sṛrangam text adding 'fair maid'

³ Tel. ed. and Sṛrangam text, 'Surēkhā, with fair streak of wine on thy cheek, thou art a Laksmī wooed by the gods' Drunken Kalahā'

⁴ Tel. ed. and Sṛrangam text, 'perform the will of Him (Kāma) who overcame Śiva, thou hast learned it just with a glance'

⁵ Tel. ed., 'we hear this faint, sweet sound of the lute, the banner of strife.' omitting 'loosen this noisy girdle.'

⁶ See Schmidt, *Beiträge zur indischen Erotik*, pp. 546-550, 593. Leipzig, 1902

⁷ Tel. ed. and Sṛrangam text, 'with thy noisiness and roughness.'

⁸ Tel. ed. and Sṛrangam text, 'there, in offering nāga-flowers, this trembling maid feareth that "I may fall".'

⁹ Tel. ed. and Sṛrangam text, 'tremor filled with sighs.'

¹⁰ Tel. ed. and Sṛrangam text, 'thy form seemeth to bear the wounds of love's arrows, Anaṅgalēkhā, and thy pearl necklace is arranged at thy behest' Speak, Utkalīkā, doth the moon reach comparison in thy face, filled with anxiety, (despite) the beauty of the lotuses in thine eyes'

having the hardness of the hundred edges (of Indra's thunder-bolt)'! 'This braid of hair of thine, Kuntalikā,¹ is like a bit of black cloud with a mass of hail with its garland² of lovely expanded Arabian jasmines'! 'Near the city gate, Kēralikā, the sounds of song are heard! What, pray, dost thou purpose'? [228] 'Instantaneously, even in the twinkling of an eye, Muralikā, thou dost distress thy host of girl friends, trembling and anxious for a kind word! Because of thy lover thou art abandoned by thy husband, who remembereth the bliss, driving away love's fever, that was gained by him, raging aloud as he thudded thy breast! Why art thou distracted? Thy lover longeth for a greater thing than a feast; (and) thy husband [229] hath remembered thy favour, with its delightsomeness of passion'! 'Doth not the wound of nails, sharp from fresh paring, cause pain by night in an amorous woman, Kurutā'? 'Why is not he moon, the place for the eyes of all happy people to gaze on, drunk in by thy shining eyes? [230] Dear friend Madanamālīnī, with thy caprices of union and abandonment cause thou distraction by contact with thy ruddy lip! Shining with his rosy crest, he (the moon) is like the cheek of a Mālava maid flushed with intoxication; what is the difference between thee and a creeping plant'³ [231] 'Kuraṅgikā, prepare a blade of young grass for the antelope fauns'! 'Kisōrikā, have the young colts looked after'! 'Taralikā, put in motion the mass of smoke from the

¹ Tel. ed., 'beautiful Kēralikā'; Sṛrangam text, 'Kēralikā.'

² Tel. ed., 'delightful with its garland'

³ Tel. ed., "Kuntalikā, (thou art) adorned with thy tresses, and no sounds of song are heard near the city gate! What dost thou purpose? Instantaneously, even in the twinkling of an eye, thou hast thy host of girl friends trembling and anxious for a kind word"! "Suratā, by whom art thou now deserted that raged aloud in amorous sport, remembering the bliss, driving away love's fever, that he won in thudding thy breast? What is said? Thy lover hath been mindful of a greater thing than a feast, (even) thy favour, with its delightsomeness of passion? In the night, with unseemly noise, he hath inflicted on an amorous woman the pain of his nails, sharp from fresh paring. Why is not the moon, the place for the eyes of all successful people to gaze on, drunk in by thy shining eyes?" "Dear friend Madanamālīnī, cause not discontent in the bee, with his desire to approach and leave thy ruddy lip! What is the difference between thee and a creeping plant with its abundance of quivering petals, soft as the cheek of a Mālava maid flushed with intoxication"?; similarly the Sṛrangam text.

aloes'! 'Karpūrikā, whiten¹ the burden of thy breasts with camphor-dust'! 'Mātāngikā, have the begging² of the young elephants borne in mind'! 'Śaśilēkhā, draw a digit of the moon³ on thy broad forehead'! 'Kētakikā, note the longing of the bower of screw-pine'! [232] 'Śakunikā, give food to the pet birds'! 'Madanamañjarī, festoon the plantain house as a bower for meeting'⁴! 'Śṛṅgāramañjarī, prepare the arrangements⁵ of love'! 'Sañjīvikā,⁶ give a sprig of pepper to the pair of *chickores*'! 'Pallavikā, make the artificial grove of screw-pine blossom with camphor-powder'! 'Sahakāramañjarī, produce the perfume of the mango by the breeze of thy fan'⁷! 'Madanālēkhā, write a love-line of the wind of Malaya'! [233] 'Mṛṇālikā,⁸ give a blade of lotus-fibre to the young flamingoes'! 'Vilāsavatī, make the young peacock sport'! 'Tamālikā, perfume the palace court⁹ with sandal water'! 'Kāñcanikā, scatter liquid musk in the gold pavilion'! 'Pravālikā, sprinkle the grove of young¹⁰ shoots with saffron'!

Entering¹¹ with these thoughts among others: 'Oh, the exceeding beauty of the mansions! Oh, the wanton blissfulness of love! This pavilion, for instance, made of elephants' tusks, whose beauty is the beauty of the spotless teeth of Mālava's daughters, with wide interstices for the (amorous) sport of their (proper) seasons¹²! [234] This pet parrot confined in a cage of bars made of golden rods'!, he (Kandarpakētu) saw Vāsavadattā brilliant with a pair

¹ Tel. ed., 'dust.'

² Tel. ed. and Srirangam text, 'washing.'

³ A digit of the moon is $\frac{1}{16}$ part of it. The purpose of drawing this emblem, according to the Sanskrit commentator Śivarāma, was to frighten Love away, the moon being described by Subandhu himself (see above, p. 103) as the pyre of Kāma.

⁴ Tel. ed. and Srirangam text, 'Madanamañjarī, anklet it to the arbour of creepers! Kadalikā, open the plantain house'!

⁵ Tel. ed. and Srirangam text, 'arrangement'

⁶ Tel. ed. and Srirangam text, 'Sañjīvanikā'

⁷ Tel. ed. and Srirangam text, 'efface the drops of sweat by the wind of thy fan with its mango perfume'!

⁸ Tel. ed. and Srirangam text, 'Makarikā, adorned by Kāma.'

⁹ Tel. ed. and Srirangam text, 'have the court of the palace covered.'

¹⁰ Tel. ed. and Srirangam text omit 'young.'

¹¹ Tel. ed. omits these meditations of Kandarpakētu; Srirangam text omits the exclamation concerning the pavilion, prefacing the whole with 'and he thought.'

¹² See Schmidt, *Beiträge zur indischen Erotik*, pp. 403-429, Leipzig, 1902.

of legs with <reddened feet> as grammar¹ has <rubricated *pādas*>; with <goodly joints> as the *Bhārata*² has <a hundred books>; charming with <beautiful ankles> as the *Rāmāyaṇa* is charming with its <*Sundarakāṇḍa*>; [235] with a glorious <slender waist> as the *Chandovicitī* has the glorious <*tanumadhyā* metre>³; with <hands and ears that must be reckoned with> as astronomy has the <*hasta* and *śravaṇa*⁴ that may be counted>; <revealing her beauty> as the permanence of the Nyāya system⁵ has its <form from Uddyōtakara>; decked with <ornaments> as an assembly of Buddhists⁶ is decked with the <*Alaṅkāra*>; [236] showing the <essence of delight> as an Upaniṣad shows him whose <being is bliss>⁷; with beautiful <feet> as an abode with a family of Brāhmanas has beautiful <conduct>; with lovely <buttocks> as the beauty of the Vindhya Mountains has lovely <slopes>; beautified with <massy hips> as Tārā⁸ was beautified in being the <wife of the Teacher>; with a slender⁹ <waist> that might be grasped by the hand as (Indra's) bolt¹⁰ of a hundred points has a slender⁹ <middle> that might be grasped by the hand; with a <lovely face> as the friend of Priyaṅguśyāmā was <Priyadarśanā>¹¹; <glorious as the moon> as Brahmadata's queen was <Sōmaprabhā>¹²; [237] <incomparable> as the female elephant of the (southwest) quarter was <Anupamā>; adorned with a <sectarial mark> as the seashore

¹ Alluding to the red colophons of the *pādas*, or quarter-divisions, of each book of Pāṇini's grammar.

² Tel. ed. and Srirangam text, 'Mahābhārata.' On the reference see Cartellieri, 'Das Mahābhārata bei Subandhu und Bāna,' in *WZKM.* 13. 71.

³ See Weber, *Ueber die Metrik der Inder*, pp. 365-366, Berlin, 1863, the scheme being — — — | — — —.

⁴ Two *nakṣatras*, or lunar mansions, corresponding respectively to δ, γ, ε, α, β Corvi, and α, β, γ Aquilae.

⁵ Tel. ed. and Srirangam text, 'the science of the Nyāya.' On the importance of this allusion for dating the *Vāsavadattā*, see Introduction, p. 8.

⁶ Tel. ed. and Srirangam text, 'the composition of the poetry of excellent poets.'

⁷ Tel. ed., 'joyful' as an Upaniṣad has <Brahmā>; <adorning humanity> as the radiance of the sun <lights the world>; similarly the Srirangam text.

⁸ Tel. ed., 'Rōhinī.' The 'Teacher' is Brhaspati.

⁹ Tel. ed. and Srirangam text omit 'slender'

¹⁰ Tel. ed., 'the form of the bolt'; Srirangam text, 'the stem of the bolt.'

¹¹ The details of this legend seem to be lost; cf. Lacôte, *Essai sur Guṇādhyā et la Brhāikāthā*, p. 213, Paris, 1908.

¹² See *Kāthāsaritśāgara*, 17. 114.

is adorned with <amāla-leaves>¹; <languid with intoxication> as Āsvatara's daughter was <Madālasā>.²

Then sudden³ faintness seized the consciousness of Kandar-pakētu as he drank her in with an eye dilated with affection.⁴ Beholding him in her turn, Vāsavadattā fainted.⁵ Then, with their consciousness restored by the exertions of Makaranda and the attendant maidens, they⁶ twain adorned a single settle.

[238] Thereupon a vessel⁷ of all confidence named Kalāvati, dearer than Vāsavadattā's own life (to her), addressed Kandar-pakētu: 'Scion of noble parentage! This is no occasion for confidential conversation⁸, therefore thou art told only the least part⁹! The pain that hath been felt by this maiden for thy sake might be written or told¹⁰ in some wise or in some way in many thousands of ages if the sky became paper,¹¹ the sea [239] an ink-well, the scribe Brahmā, (and) the narrator the Lord of Serpents.¹² By thee¹³ a kingdom has been abandoned—what need of more? Thou thyself art brought into peril! When the night shall be near to dawn, against her will¹⁴ this daughter of

¹ Tel. ed., 'giving joy' and adorned with a «sectarial mark» as the Rēvā is the «Narmadā» and is adorned with «amāla-leaves»; similarly the Sṛrangam text.

² This daughter of Āsvatara is probably identical with the one carried off by Kuvalayāśva (see below, p. 130). The mythology given by Subandhu, however, seems confused, and may be influenced by paronomasiac requirements. No daughter of Āsvatara is thus far known to be mentioned elsewhere, and Madālasā is usually described as the child of the Gandharva Viśvavasu and as abducted by Pātālakētu, a Dāitya prince, from whom she was rescued by Kuvalayāśva, who made her one of his wives. She died of grief when she heard that her husband had fallen in battle. See *Mārkaṇḍeyapurāṇa*, 21-22.

³ Tel. ed. and Sṛrangam text omit 'sudden'

⁴ Tel. ed. and Sṛrangam text omit 'with affection.'

⁵ Tel. ed., 'Vāsavadattā fainted after him.'

⁶ Tel. ed. and Sṛrangam text, 'these' ⁷ Tel. ed. and Sṛrangam text, 'a friend.'

⁸ Tel. ed. and Sṛrangam text, 'of confidential conversations.'

⁹ Tel. ed. and Sṛrangam text, 'only the least part is told.'

¹⁰ Tel. ed., 'might be written or not.'

¹¹ See Kohler, 'Und wenn der Himmel war Papier,' in his *Kleinere Schriften*, 3, 293-318, Berlin, 1900; Zachariae, 'Und wenn der Himmel war Papier,' in *Zeitschrift des Vereins für Volkskunde*, 11, 331.

¹² The cosmic serpent Śeṣa.

¹³ Tel. ed. and Sṛrangam text, 'and by thee.'

¹⁴ Tel. ed. and Sṛrangam text, 'into the peril of her, who has learned that "when the night shall dawn, against her will,"' etc.

our monarch is to be given in marriage by her father, [240] filled with alarm at the sin¹ of her passing youth, to Puṣpakētu, son of Vijayakētu, the supreme lord of the Vidyādhara. Thus she has reflected²: "If to-day Tamālikā comes not with that person,³ then inevitably must I lay me in the fire!⁴" Therefore, most fortunate prince, through the power of her good deeds thou art come to this land.⁵ Thy highness is criterion, now, of what is fitting here.' With these words she was silent.

Then, as if terribly terrified, as if bathed in the billows of the ocean of the bliss of love,⁶ as if anointed to the sovereignty of the threefold world,⁷ Kāndarpakētu, [241] taking counsel with Vāsavadattā (and) leaving Makaranda there in the city to search for tidings, set forth from the city with her⁸ by means of a horse named Manōjava,⁹ who <ever faced his course> as a serpent <faces the wind>.¹⁰

And¹¹ by degrees—having gone, even in the twinkling of an

¹ Tel. ed. omits 'the sin of.' On the seriousness, and even sinfulness, of permitting a daughter to reach the age of puberty without being married, cf. Jolly, *Recht und Sitte*, pp. 54-58, Strassburg, 1896; Schmidt, *Beiträge zur indischen Erotik*, pp. 645-649, Leipzig, 1902.

² Tel. ed. adds 'having taken counsel with us'; similarly the Sṛirangam text.

³ Kāndarpakētu, whom modesty forbade her to mention by name.

⁴ Tel. ed. and Sṛirangam text, 'the fire must be my refuge.'

⁵ Tel. ed. omits this sentence; Sṛirangam text, 'and from the power of good deeds the full fortunate (pair) are met.'

⁶ Tel. ed. and Sṛirangam text, 'bathed in the billows of the ocean of the ambrosia of the bliss of love.'

⁷ Tel. ed. and Sṛirangam text omit 'as if anointed to the sovereignty of the threefold world.'

⁸ Tel. ed., 'with this Vāsavadattā.'

⁹ It is, perhaps, worth noting that *manōjava* occurs as an epithet of horses in *Rig-Veda*, 6. 62. 3, as well as in later literature (Bohtlingk and Roth, *Sanskrit-Wörterbuch*, 5. 531, St. Petersburg, 1868).

¹⁰ Tel. ed. and Sṛirangam text add 'who was adorned by <whorls on his neck> as a river-bank [Sṛirangam text, 'the ocean'] is adorned with <pearl oysters>, who was characterised by <curls on his breast> as the forests of Vindhya are characterised by <pipul-trees>; who went like <the mind> as a goose goes in <Mānasa> [Sṛirangam text adds 'who was adorned with <studs> as a forest is adorned with <rhinoceroses>']; who was decked with <shoulders> as a tree is decked with a <branch>; who had <black about his eyes> as the thunderbolt is the <weapon of Indra>.'

¹¹ Tel. ed. and Sṛirangam text, 'then by degrees, going a journey of a *gavyūtī* [about four miles], departing through the enclosure of a cemetery, . . . going a journey of many hundred leagues even in the space of the twinkling of an eye, he again entered.'

eye, many hundred leagues¹ through the enclosure of a cemetery thronged with flocks of fearless herons assembled in desire of a mouthful of flesh²; [242] horrible with the howls of awful goblins that had *kaṭapūtanas*³ quivering with eagerness for the hideous corpses chilling⁴ in the circle of half-burned funeral pyres; repulsive with patches of ground full of swarms of buzzing flies sprinkled with quantities of blood from the amputation of ears and noses of thieves placed on the top of stakes⁵; with the horrible sound of the bursting of human skulls slowly crackling as they were burned by fires of straw⁶; [243] with its contour concealed by rows of skulls, ashes, <jackals, fires, goblins>, and serpents as He who holds the trident in his hand⁷ has his contour concealed by rows of skulls, ashes, <Śivā, the element of fire>, and serpents⁸; frequented by many <dogs> as

¹ For instances of the magic horse in modern Indian folk-tales, cf Steel and Temple, *Wide-Awake Stories*, pp. 425-426, Bombay, 1884; Day, *Folk-Tales of Bengal*, pp. 73, 80, 214-219, 249, London, 1883; Thornhill, *Indian Fairy Tales*, pp. 108-145, London, n.d.; Dracott, *Simla Village Tales*, p. 102, London, 1906; Campbell, *Santal Folk Tales*, p. 86, Pokharna, 1891; Leitner, 'Historical Legend of the Origin of Ghilgit' (a Dard legend), in *LD.* 1. 88.

² Tel. ed., 'for the purpose of a mouthful of human flesh', similarly the Srirangam text.

³ Tel. ed., 'horrible with howls from the awful throats of *kaṭapūtanas*.' The *kaṭapūtana* is the ghost of a renegade Ksatriya (Manu, 12. 71).

⁴ Tel. ed. and Srirangam text, 'hideous corpses with the raw odour of their fat chilling.'

⁵ See Jolly, *Recht und Sitte*, pp. 126-127, 130, Strassburg, 1896. Impalement was accomplished by 'a stout iron rod with a thin point at the top. The condemned person was made to sit on the top which penetrated into his body slowly and went out by the head' (Ram Satya Mukharji, *Indian Folklore*, p. 129, note, Calcutta, 1904).

⁶ Tel. ed., 'noisy with the dancing of horrible demons at the ends of whose hands were skulls resounding with the drip, drip of the fall of quantities of blood fallen from the amputation of noses of thieves placed on the tops of stakes; repulsive with patches of ground filled with the abundant sport of swarms of bees; awful with the bursting of sharply crackling human skulls, burning in fires of straw, filled with fiery fire fired from goblins' open mouths; with the noise of the division of corpses made by hosts of monstrous female fiends with pendants of skulls that had entrails for threads; with funeral fires circumambulated to the right by pairs of demons with auspicious marriage cords formed of wet sinews'; similarly the Srirangam text.

⁷ Śiva.

⁸ Tel. ed. and Srirangam text, 'with its contour concealed by rows of skulls, jackals, many fires, <serpents, and the moon> as He who holds the trident in his hand has his contour concealed by rows of skulls, <Śivā, many fires, and <cloridy serpents>.'

the leadership of men is courted by many <kingdoms>¹—he entered the Vindhya forest,² which had a multitude of <bow-string-hemp plants> arising as the Last Day has a multitude of <suns> arising; [244] with <infinite roots> as the existence of the Serpent King³ is <rooted in Ananta>; with <owls> dwelling at will as the assembly of the gods has <Indra> standing at will; rich in many⁴ <Bengal quince-trees> as honour to the noble is rich in <fruit of many⁴ blessings>; with <deep-rooted *arjuna*-trees> as the battlefield of the Bhāratas had <Arjuna loftily grown>; with <acemose asparagus plants ever with a thousand roots> as the status of Pulōman's family had <Indrānī fit for Him who hath a thousand eyes>⁵; with fruitful⁶ <*gaṇikārikās*> as the bent of mind⁷ of a keeper of courtesans⁸ has a fruitful⁶ <recourse to harlots>; [245] with expanded <*ushokas*, *chir*-pines, and *kamala*-trees> as the success of the righteous has <noble men joyous, free from sorrow, and upright>; containing <emblic myrobalan> as the play of children has <pleasure for their nurses>; composed in some places of <pepper-trees> as the bent of mind of the hero of Raghu's line⁹ was toward the <princess of Vidēha>; [246] with <*amṛta*-plants> appearing in other places as the time of the churning of the ocean of milk had <nectar> appearing; with <*aparājūtā*-plants> at will as the might¹⁰ of Nārāyaṇa was <invincible> at will; revealing <stalks of bitter-apples> in yet

¹ Tel. ed. adds 'dominated by <headless corpses> as the Dandaka forest was dominated by <Kabandha>; surrounded by many <conjurers> as a universal monarch is surrounded by many <kings>; with <crows> moving about as heaven has <Bala's foe [Indra]> moving about'; so also the Srirangam text, except for the omission of the last simile. For the allusion to Kabandha, cf. *Mahābhārata*, 3. 279.

² With this description Cartellieri ('Subandhu and Bāna,' in *WZKM.* 1. 132) compares that given by the *Kādambarī* (pp. 38-43, Bombay ed., 1890 (tr. Ridding, pp. 16-18, London, 1896)).

³ The cosmic serpent Śeṣa. Tel. ed. and Srirangam text, 'kingdom'

⁴ Tel. ed. and Srirangam text omit 'many.'

⁵ Indra.

⁶ Tel. ed. and Srirangam text, 'revealing.'

⁷ Tel. ed. and Srirangam text omit 'of mind.'

⁸ Tel. ed. and Srirangam text, 'Śūrapāla.' The basis of the legend connected with him seems to be thus far unknown.

⁹ Rāma.

¹⁰ Tel. ed., 'form'; Srirangam text, 'shining with pellucid water' as the might of Nārāyaṇa was <bright and invincible>.

other places as the eloquence of Vālmiki revealed the lineage of Ikṣvāku; filled¹ with many <dhak-trees> as Lankā was frequented by many <demons>; encompassed¹ with clumps of <arjuna-trees and pen-reed grass> as the army of the Kurus² was encompassed with quantities of <Arjuna's arrows>; with <many beasts>¹ as the form of Nārāyaṇa is <manifold>; [247] filled¹ with <jack-trees, sandal-trees,³ white lotuses, and reeds> as Sugrīva's army was attended by <Panasa, Candana,³ Kumuda, and Nala>; adorned¹ with <sindūras and glory-trees>, and decked with <fresh buds> as an unwidowed woman is adorned with a <sectarial mark of minium> and is decked with <long hair>; [248] occupied¹ by <owls, crows, and birds, and filled with dhātaraśtra geese> as the army of the Kurus was officered by <Ulūka, Drōṇa, and Śakuni, and joined⁴ by the sons of Dhātaraśtra>, though adorned with <unfaded caste>, it had a <lineage of no family>;⁵ for it was adorned with <globe-amaranth and Malabar jasmine> and had <no bamboos clinging to the earth>;⁵ though revealing <no terror>, it was <full of terror>, for it revealed <hara-nut trees> and was <full of reeds>; though <always in perfect health>, it had a <great abdominal tumour>;⁶ for it <ever contained negroes' olive-wood trees> and had <high-grown thickets>; [249] though filled with <dice>, it was <unmolested by men>, for it was filled with <bees> and was <rich in elephants' ichor>; though adorned with families of <Brāhmins>, it had a <lineage of no honourable family>, for it was adorned with families of <birds> and had <no bamboos clinging to the earth>.

Immediately⁷ the night passed with slumber of them twain. And by degrees,⁸ when, like a mass of live carp, the host of stars

¹ Tel. ed. and Srirangam text add 'in places.'

² Tel. ed. and Srirangam text, 'the army of Dhātaraśtra's sons.'

³ Tel. ed. and Srirangam text omit 'sandal-trees' and 'Candana.'

⁴ Tel. ed. and Srirangam text, 'adorned.'

⁵ Tel. ed. and Srirangam text, 'it had a <hateful lineage>, . . . for it had <bamboos laden with birds>.'

⁶ See Jolly, *Medicine*, pp. 79-80, Strassburg, 1901.

⁷ Tel. ed. and Srirangam text, 'meanwhile.'

⁸ Tel. ed., 'and then by degrees'; Srirangam text, 'then by degrees.'

had been removed by the black fisherman casting his net¹ of darkness in the great ocean of the sky ; [250] when the mendicant expanded lotus grove, wearing vestments of red robes² (and) bearing a book of a hundred leaves with reed threads of unevenly growing delicate lotus-fibres, seemed to pronounce his laws by the soft and very deep sounds of the bees,³ intoxicated by their heavy draughts in milking the drops of honey ; when, like seeds of blackness, the bees were sown by the darkness, as by a husbandman, in the white lotuses with their fields of flowers, with their masses of pollen made mud by the juice of their honey, with their petals touched by the clouds under the guise of bees⁴ ; [251] when the lotus⁵ offered to the Lord whose garland is of rays⁶ a mass of⁷ incense, as it were, in the semblance of high-stalked white lotuses thronged with swarms⁸ of bees with their pollen fire ; when the moon⁹ resembled a mortar whose interior had been destroyed by blows of the pestle of rising dawn, shaken by the two palms of his consort Night ; when the hosts of stars had vanished like grain scattered in the threshing mortar ; when the hosts of stars seemed to have flowers¹⁰ expanded for the quarters of heaven that were bent like branches, and when the disc of the moon had fallen like fruit because of the monkey of day that, like the ruddy face¹¹ of dawn, had climbed the tree of heaven ; [252] when the cock of day, with the lovely appearance of the new crest¹² of the glittering Aruṇa, had begun to traverse the court of heaven, variegated with the threshed grain

¹ Tel. ed., 'launching his boat.'

² Tel. ed. and Srirangam text, 'red robes of twilight.'

³ Tel. ed. and Srirangam text, 'by the delightful sounds of the bees.'

⁴ Tel. ed. and Srirangam text, 'when, like masses of the seeds of blackness, the bees were sown in the fields of flowers, whose masses of pollen were made mud by the juice of their honey, the folds of whose petals were touched by the clouds.'

⁵ Tel. ed. and Srirangam text, 'lotus hermitess.'

⁶ The sun.

⁷ Tel. ed. and Srirangam text omit 'a mass of.'

⁸ Tel. ed. and Srirangam text, 'filled with smoke of swarms.'

⁹ Tel. ed. and Srirangam text, 'disc of the moon.'

¹⁰ Tel. ed. and Srirangam text, 'an abundance of flowers.'

¹¹ Tel. ed. and Srirangam text, 'that, having the ruddy face.'

¹² Tel. ed. and Srirangam text, 'appearance of the crest of rays.'

of the host¹ of stars; when the district of Indra² seemed to say with a laugh: 'This Lord of the Twice-Born,³ increased by concourse with me, will fall⁴ through union with the district of Varuṇa'⁵; when to his rising had climbed the sun,⁶ with his disc red, as it were, with streams of blood from the lordly elephant of darkness slain by the stroke of the paw⁷ of a ruddy lion; as if with streams of ruddle laved by the cataracts on the summit⁸ of the mountain of the dawn; with the lustre,⁹ so to say, of rubies cloven by the hard hoofs of lofty steeds¹⁰; [253] flowing with blood, one might imagine, dripping from the heads of must elephants slain by the claws of lions¹¹, with the beauty, to all appearance, of the China rose growing on the summit of the peak of the hill of dawn, seemingly with the delightful flavour of Him who gives prosperity¹² to the affairs of the threefold world; as if with his hand outstretched to seize the white lotuses¹³ of the stars; tawny with the saffron colour of a wanton beauty of the east¹⁴; the jewel in the hood of the lordly serpent of the eastern mount; the golden¹⁵ bud in the sapphire-tree of heaven; [254] the golden urn in the rampart¹⁶ of the city of the sky; like to a jar of molten iron; a drop of safflower extract on the forehead of the east¹⁷; the single flower of the forest¹⁸ creeper of

¹ Tel. ed. omits 'of the host.'

² The east.

³ The moon.

⁴ Tel. ed. and Srirangam text, 'is falling.'

⁵ The west, with a punning allusion to Lakṣmī, the wife of Varuṇa.

⁶ Tel. ed. and Srirangam text, 'the blessed sun.'

⁷ Tel. ed., 'by the fall of the hard claws.'

⁸ Tel. ed., 'streams from cataracts of ruddle on the summits.'

⁹ Srirangam text, 'dust.'

¹⁰ Tel. ed. and Srirangam text, 'galloping steeds.'

¹¹ Tel. ed. and Srirangam text transpose this after the following clause and make it read, 'flowing with streams of blood, one might imagine, dripping from the heads of must elephants slain by the claws of lions of the eastern mount.'

¹² Tel. ed., 'red, as it were, with colour eager to prosper'; similarly the Srirangam text.

¹³ Tel. ed. and Srirangam text, 'the forest of the white lotuses.'

¹⁴ Tel. ed. and Srirangam text, 'with rays tawny as saffron; the golden mirror, as it were, of a wanton beauty of the east.'

¹⁵ Tel. ed. omits 'golden.'

¹⁶ Tel. ed. and Srirangam text, 'an urn full of gold in the eastern door.'

¹⁷ Tel. ed. and Srirangam text, 'a drop forming a sectarian mark of saffron set on the forehead of a damsel of the east.'

¹⁸ Tel. ed. and Srirangam text, 'young.'

dawn ; like to a thread of cloth, red with Bengal madder, woven with threads of the colour of the dawn ; seeming to be the disc of a golden dinar of the east ; the magic globe, so to say, of the Vidyādhara of day ; even as the foot of a world-elephant, red with the colour of ruddle, the thief of the darkness of night¹ ; when the young dawn was arising ruddy as a bit of fresh² coral ; like a chowry, dyed with Bengal madder,³ on an elephant of the quarters ; seeming to emit the blood of the battleground⁴ of the *Mahābhārata* on the plains of Kuru ; [255] anointed, as it were, with the beauty of the bow of the Lord⁵ of the Gods among them that split⁶ the clouds ; simulating the red cloth in the huts⁷ of Buddhist hermitages ; like to the colour of safflower in the streamers of banners ; the ripening of fruit, so to say, among the jujubes ; beauteous as a mass⁸ of the saffron of⁹ the courtyard of the mighty palace of the sky ; like the red entrance-curtain of the actor¹⁰ Time ; and¹¹ when the multitude of the rays of him whose rays are heat had suddenly become hot, as if from taking the burning grief of the hearts¹² of the Brahminy ducks that were tremulous with gentle talk, from the entrance, so to say, of majesty commingled with flame¹³ ; from union, in all seeming, with the fire which is¹⁴ the beauteous jewel of the lord of day ;—

¹ Tel. ed., 'like a ball of madder cloth ; the disc of a golden dinar, as it were, in the girdle of a beauty of the east, fastened with the ruddy threads of twilight ; <gathering the stars together> as Kumāra <destroyed Tāraka> ; with beautiful <lotuses> as the Lote-Born God [Viṣṇu] had beautiful <Padmā [Lakṣmī]> ; beloved of <Chāyā> as a traveller <delights in shade> ; being the <sun> as Indra is <Gōpati> ; even as the foot of a world-elephant, red with the colour of the ruddle of the eastern mount ; the thief of the darkness of dawn' ; similarly the Sṛirangam text.

² Tel. ed. omits 'fresh'

³ Tel. ed., 'like a mass of Bengal madder'

⁴ Tel. ed. and Sṛirangam text omit 'of the battleground.'

⁵ Tel. ed. and Sṛirangam text omit 'of the Lord.'

⁶ Tel. ed., 'hid.' The reference is, of course, to the victory of Indra over the cloud-demons.

⁷ Tel. ed., 'branches' ; Sṛirangam text, 'branches of the trees.'

⁸ Tel. ed. and Sṛirangam text omit 'mass of.'

⁹ Tel. ed. and Sṛirangam text, 'in.'

¹⁰ Tel. ed., 'great actor.'

¹¹ Tel. ed. and Sṛirangam text omit 'and.'

¹² Tel. ed., 'as if from taking the grief from the treasury of the hearts.'

¹³ Tel. ed., 'from the entrance, so to say, of burning splendour.'

¹⁴ Tel. ed. and Sṛirangam text omit 'the fire which is.'

(then,) unconscious because of the condition of his body, which was empty of food¹ in consequence of his wakefulness all the night, wearied by roving over many hundred *yōjanas*,² [256] (and) with every sense benumbed, Kandarapakētu, being seized by slumber which came at that time,³ fell asleep together with Vāsavadattā, who was in the same condition, in a bower of creepers which was delightful with the hum of bees flitting about, infatuated and greedy⁴ for the perfume of the flowers swayed by the gentle breeze.

Thereupon, when the sun had climbed to noon,⁵ displaying the <sky> as a merchant displays his <cloth>; <lighting up every quarter of heaven> as a mighty forest fire <kindles all its fuel>.⁶ Kandarapakētu,⁷ perceiving, in some way or other, that the bower of creepers lacked his beloved, and starting up and [257] gazing here and there, now on the bushes,⁸ now between the creepers, now on the tree-tops, now in the hidden wells,⁹ now on the heaps of dry leaves, now on the sky, now on the quarters of heaven and¹⁰ the spaces between them, made lamentation as he wandered about with his heart ceaselessly burning with the fire of separation¹¹: 'O beloved Vāsavadattā! Let me behold thee! [258] Hast thou disappeared in jest¹²? Thou knowest what pains are suffered by me¹³ for thy sake! Dear¹⁴ Makaranda! Behold the¹⁵ sorry sport of fate with me! What meritorious deed hath not

¹ Tel. ed., 'which was subject to emptiness of food.'

² Tel. ed. and Srirangam text, 'a road of many hundred *yōjanas*.'

³ Tel. ed. and Srirangam text, 'easy to gain at that time.'

⁴ Tel. ed. and Srirangam text, 'noisy, infatuated, and greedy.'

⁵ Tel. ed. and Srirangam text, 'to the middle of the sky.'

⁶ Tel. ed. and Srirangam text add '<purifying every region> as the tree of paradise <accomplishes every wish>.'

⁷ Tel. ed. and Srirangam text add 'awakening.'

⁸ Tel. ed. and Srirangam text, 'trees.'

⁹ Tel. ed. and Srirangam text, 'now in the deep wells, now on the tops of the lofty trees.'

¹⁰ Tel. ed. and Srirangam text, 'and now.'

¹¹ Tel. ed. omits 'with the fire of separation.'

¹² Tel. ed. and Srirangam text, 'enough of jesting' Thou hast disappeared'!

¹³ Tel. ed. and Srirangam text omit 'by me.'

¹⁴ Tel. ed. and Srirangam text, 'dear friend.'

¹⁵ Tel. ed. and Srirangam text, 'this.'

been done by me¹? Alas, my destiny of evil fruitage²! Alas, the course of Time, hard to overcome! Alas, the planets' most cruel glance³ askance! Alas, the unjust fruition⁴ of my elders' blessings! Alas, the result of my evil dreams and ill omens! Is there no escaping destiny in any way? [259] Have not the sciences⁵ been sufficiently studied? Have not my teachers been duly honoured? Have not the (sacred) fires been revered? Have the gods on earth⁶ been insulted⁷? Have not the kine been circumambulated? Hath not fearlessness been inspired in refugees'?

[260] Thus lamenting in ways manifold,⁸ passing forth from the forest toward the south and going⁹ for a considerable distance¹⁰ along the great ocean's lagoon with¹¹ its new reeds, spikenard, lotuses, *niculas*, tamarisks,¹² rattan-canes, and medlars¹³; with its borders overgrown with many *poonga*-oil plants, Bengal quinces, leaf hermitages, and *conessi*-bark trees¹⁴; with its fair Madagascar potato groves eagerly tasted by the great bees; [261] with swarms of bees clustering on the stems of young *varuṇa*-trees which covered over the wide-spreading masses of rattan creepers¹⁵; with its trees smeared with liquid showers from

¹ Tel. ed. and Srirangam text, 'what unholy deed hath aforesaid been done by me'?

² Tel. ed. and Srirangam text, 'alas, the evil fruitage of destiny'!

³ Tel. ed. and Srirangam text, 'fall.'

⁴ Tel. ed., 'discrepancy.'

⁵ Tel. ed., 'hath not science.'

⁶ The Brāhmins.

⁷ Tel. ed. omits this question.

⁸ Tel. ed. and Srirangam text add 'desirous of death.'

⁹ The passage 'going . . . he (then) saw' is compared with *Harṣacarita*, pp. 262-264, Bombay ed., 1892 (tr. Thomas, pp. 233-235, London, 1897), and translated by Thomas, 'Subandhu and Bāna,' in *WZKM.* 12. 21-27.

¹⁰ Tel. ed. and Srirangam text, 'a journey of considerable distance.'

¹¹ Tel. ed., 'abounding in.'

¹² Tel. ed. omits 'tamarisks.'

¹³ Srirangam text, 'abounding in new reeds, spikenard, lotuses, *niculas*, tamarisks, *vañjulas*, and *chūr*-pines, and with multitudes of *poonga*-oil plants and Bengal quinces. Tel. ed. adds '*poonga*-oil plants and Bengal quinces.'

¹⁴ Tel. ed. and Srirangam text, 'with many leaf hermitages variously built and with *conessi*-bark trees'

¹⁵ Tel. ed., 'with swarms of bees clustering on the branches of the *varuṇa*-trees which covered over the wide-spreading masses of mango creepers that were eagerly tasted by female bees.'

masses of honey from dripping hives, broken open by monkeys¹; [262] dense with palmyra-palms, marsh date-palms, betel-nut palms, *kamila*-trees, and iron-wood trees²; impenetrable with clumps of camphor-trees, Arabian jasmines, screw-pines, mountain ebony, coral-trees, citrons, basil, and rose-apple trees³; [263] with bowers of river reeds filled with the cries of unhampered gallinules⁴; with twigs of luxuriant⁵ mangoes inhabited by koels⁶ with their massed, sharp notes; with spreading boughs⁷ pressed by families of cocks in their swaying nests⁸; with rows of globe-amaranth horripilated with hosts of buds; with its ten quarters anointed with the beauty of the red *ushoka* twigs; with masses of dust⁹ from quantities of the pollen of full-blown iron-wood trees¹⁰; producing delight for mankind by the sweet humming of bees maddened by clusters of flowers tawny with pollen¹¹; horribly¹² scratching the temples of fearless elephants rubbed by the boughs of the trunks¹³ of the wingseeds that were darkened with ichor¹⁴; [264] with hollow trunks of *conessi*-bark trees turned into homes for the silk-cotton trees¹⁵ which are propagated

¹ Tel. ed., 'with the spray of liquid showers of masses of dripping honey broken by monkeys'; similarly the Srirangam text.

² Tel. ed., 'with lofty cocoanut-palms, betel-nut palms, palmyra-palms, *tamāla*-trees, marsh date-palms, *kamila*-trees, iron-wood trees, *nagkassar*-trees, and camphor-trees'; similarly the Srirangam text.

³ Tel. ed., 'impenetrable with bushes of Arabian jasmines, screw-pines, mountain ebony, bowstring-hemp, rose-apple trees, citrons, and basil; with branches of many jack-trees rubbed together by the wind'; similarly the Srirangam text.

⁴ Tel. ed., 'with numbers of bowers on the river-banks filled with the cries of gallinules'; similarly the Srirangam text.

⁵ Tel. ed. and Srirangam text omit 'luxuriant.'

⁶ Tel. ed., 'by thronging, eager bees.'

⁷ Tel. ed. and Srirangam text, 'with many spreading boughs.'

⁸ Tel. ed. omits 'in their swaying nests.'

⁹ Tel. ed. and Srirangam text, 'with its edges made gray.'

¹⁰ Tel. ed., 'pollen of the expanded flowers of iron-wood trees'; similarly the Srirangam text.

¹¹ Tel. ed., 'bees glittering from the *sinduvāra*-trees, tawny with masses of pollen, with cloves, *chamṛaks*, *mahwa*-trees, purging cassias, wingseeds, and *kadamās*', similarly the Srirangam text.

¹² Tel. ed. omits 'horribly.'

¹³ Tel. ed. and Srirangam text omit 'of the trunks.'

¹⁴ Tel. ed. and Srirangam text, 'scraping the ichor-darkened cheeks.'

¹⁵ Tel. ed., 'with crooked, hollow trunks of silk-cotton trees'

within a few days ; with delightful sounds made by the tremulous, twittering hen-sparrows mating with the cock-sparrows ; famed for clever¹ *chickores* renowned for going with² their mates ; with young hares³ resting comfortably on the surfaces of very smooth⁴ mountain rocks ; [265] with hosts of lizards dwelling fearlessly in holes in the roots of the *indrāṇīs* ; with undismayed antelopes⁵ ; with the sport of hosts of⁶ unmolested mungooses ; with opening mango buds surrounded by flocks of sweet koels ; with herds of yaks chewing their cuds in the mango forest ; having for its drum⁷ the flapping of the ears of herds of elephants, slow with slumber from⁸ the roar of the waterfalls, sportful and delightsome to hear, on the mountain slopes ; with herds of deer delighted by the notes of the songs⁹ of *kinmarīs* close by¹⁰ ; [266] with the edges of the snouts of young boars shining with the flow of crushed greenish-yellow turmeric¹¹ ; with multitudes of *jālakas* humming about masses of coral-bead plants¹² ; filled with shells of pink insects split open by the tips of the nails of young monkeys that had been angered by their bites¹³ ; with multitudes of lions illumined with beautiful heavy manes smeared with quantities of blood¹⁴ from must elephants' frontal-lobes split open by terrible blows from masses of claws sharp as the tips of the thunderbolt¹⁵ ; he (then) saw the ocean skilfully imitating, by the

¹ Tel. ed. and Srirangam text omit 'clever.'

² Tel. ed. and Srirangam text, 'eager to consort with.'

³ Tel. ed. and Srirangam text, 'with multitudes of young hares.'

⁴ Tel. ed. and Srirangam text, 'sweet smelling.'

⁵ Tel. ed. and Srirangam text, 'herds of antelopes.'

⁶ Tel. ed. and Srirangam text omit 'hosts of.'

⁷ Tel. ed. and Srirangam text, 'with the drum-noise of.'

⁸ Tel. ed., 'slow from the joy of slumber, (yet) anxious to hear'; similarly the Srirangam text.

⁹ Tel. ed. and Srirangam text, 'delighting in hearing the song.'

¹⁰ Tel. ed. and Srirangam text, 'neighbouring.'

¹¹ Tel. ed. and Srirangam text, 'delighted with the noise and the flow of turmeric.'

¹² Tel. ed., 'with litters of wood hedgehogs in many bowers of coral-bead plants'; similarly the Srirangam text.

¹³ Tel. ed., 'with multitudes of worms in the cavities of trumpet-flower trees split open by slaps from the paws of young monkeys that had been angered by the bites of wood flies'; similarly the Srirangam text.

¹⁴ Tel. ed., 'ichor.'

¹⁵ Quoted by Vāmana, *Kāvyaśālikāraṇṇī*, I. 3. 26.

mass of its exceedingly active waves,¹ the God² that hath the short axe upraised by his staff-like arm³ in his revel dance; [267] with its edges charming because of lines of foam that seemed to be the emblems of Ocean's⁴ victory; that resembled delightful⁵ clusters of sloughs of the family of Śēṣa⁶; masses of atoms, as it were, of the remnants of the moon⁷; streams of cosmetic, in all seeming, for the sport of Lakṣmī; like to bits of the sandal paste of the sea nymphs⁸; a second heaven, so to speak, come down to earth under the guise of a sea, tempting the birds, as with pearls, by masses of drops of rising spray⁹; with its bays filled with mountains of many winged creatures¹⁰ that had come to seek security; dug by hundreds¹¹ of the sons of Sagaia¹²; with uprooted coral-trees¹³; a mine of beautiful gems and jewels, filled with hosts of¹⁴ monkeys and dolphins; [268] with multitudes of crocodiles roving about in their desire for mouthfuls of shoals of *śakulas*¹⁵; filled with restless *tiṃgingulas*¹⁶; with thickets of *carambolas*, cloves, and citrons swaying in the tide (and) rocked

¹ Tel. ed. and Srirangam text, 'on account of its shore being lashed by an abundance of exceedingly active water.'

² Śiva.

³ Tel. ed. and Srirangam text, 'many staff-like arms.'

⁴ Srirangam text, 'Varuna's.'

⁵ Tel. ed. and Srirangam text omit 'delightful.'

⁶ Tel. ed. and Srirangam text add 'like consorts of ambrosia; sisters uterine, so to say, of light.'

⁷ Srirangam text, 'disc of the moon', Tel. ed., 'a series of atoms, as it were, of the disc of the moon.' The date of the composition of the *Vāsavadattā* forbids us to see in the mention of the moon (*śaśāṅka*) a reference to the Gauda king Śaśāṅka against whom Harsa made war (*Harsacarita*, tr. Cowell and Thomas, pp. x, 275, London, 1896; Ettinghausen, *Harsa Vardhana, empereur et poète de l'Inde septentrionale*, pp. 10, 38, 42, Paris, 1906; cf. also above, Introduction, p. 10).

⁸ Tel. ed., 'seeming to hold a mirror.'

⁹ Tel. ed., 'like to bits of the unguent of camphor streams on the bosoms of the sea-nymphs.'

¹⁰ Tel. ed. and Srirangam text, 'a second heaven, so to speak, come down to earth, tempting the birds, as with pearls, by masses of spray rising from the pellucid water.'

¹¹ Tel. ed. and Srirangam text, 'the host.'

¹² Cf. *Mahābhārata*, 3. 106-109.

¹³ Tel. ed., 'with coral-trees beautified by the mouths of mussels'; Srirangam text, 'with a mass of water going to the submarine fire; with the coral-tree won by Indra.'

¹⁴ Tel. ed. and Srirangam text omit 'hosts of'

¹⁵ Tel. ed. and Srirangam text, 'flocks of birds.'

¹⁶ Tel. ed. and Srirangam text, 'filled with motionless whales and *tiṃgingulas*.'

by the circling mountain of the plantain-trees on its bank¹; with the young *śāivāla* on the sand banks in its waters² trampled by pairs of mermen alarmed by the terrible swaying, produced by wave and wind, of palmyra-palms, marsh date-palms, and *taliera*-palms³; with letters on its banks scrawled by the edges of wheelks⁴ that were distressed because their mouths were torn by tips of coral prongs; with its waters crowded by flocks of birds of Garuḍa's race; seeming to have the completion of its slow churning still unfinished because of its eddying whirlpools; epileptic, as it were, because of its foam⁵; [269] filled with the goodly delights of drink, one might fancy, because of the perfume of the medlars on its banks⁶; angry,⁷ so to say, because of its roarings; appearing to be distressed because of its sighings⁸; seamed with frowns, it might be thought, because of its waves; resembling an elephant corral because of Rāma's bridge; the birthplace of <salt> as the womb of Kumbhīnasī was the birthplace of <Lavaṇa>; <lavish in its duties toward the wide-spread⁹ rivers that were its spouses> as grammar has <abundant comprehensive feminines, *i* and *u* declensions, and gerunds>¹⁰; showing a great <bed> as the retinue of a king shows great <ministers>; with <hisses> emitted by many <serpents> that had come to its <waters> as an elephant's place of bondage has <trumpetings> emitted by many <elephants> that have come to the <tying-place>; [270] adorned with <*ambhōjacāmaras* and fish> as the series of Viśvāmitra's sons was

¹ Tel. ed., 'impenetrable because of the thickets of cardamoms, *carambolas*, cloves, and citrons swaying in the circuit of the plantain forest'; similarly the Sṛirangam text.

² Tel. ed. omits 'in its waters'; Sṛirangam text, 'low-lying, small *śāivāla*.'

³ Tel. ed., 'mermen moving in the forest of *taliera*-palms, terrible, very tremulous, and howling with wave and wind'; similarly the Sṛirangam text.

⁴ Tel. ed., 'by the noisy, sharp tips of the wheelks'; Sṛirangam text, 'tips of the sharp nails of the wheelks.'

⁵ Tel. ed. and Sṛirangam text, 'the masses of its white foam.'

⁶ Tel. ed., 'possessed of the perfume of drink, one might fancy, because of the perfume of its cardamoms'; Sṛirangam text, 'because of the perfume of the medlars on its shore'

⁷ Tel. ed., 'noisy.'

⁸ Tel. ed. and Sṛirangam text, 'exhalations of its serpents.'

⁹ Tel. ed. and Sṛirangam text omit 'wide-spread' and 'comprehensive.'

¹⁰ See *Pāṇini*, 1. 4. 3; 3. 1. 95.

adorned with <lotuses, chowries, and the Matsyas>¹; the refuge of <mountains> as a good man is the refuge of his <family>²; charming in that it was the <abode of Viṣṇu> as a noble man is charming because of his <unshaken firmness>; with <crocodiles and dolphins ready> as an upright prince <promotes the affairs of good folk>; with its <surface overflowed by the Karatōyā> as a wrathful man has his <face covered with water from his hands>; [271] sprinkled with the water of the <Candanā> as one separated (from his beloved) is sprinkled with <sandal> water; followed by the <Narmadā> as a voluptuary is followed by <jesters>³; though it had <cast forth its venom>,⁴ it showed an abundance of <poison>, for it <raised aloft a mass of dark blue> and showed an abundance of <water>; though it was very <old>, <fair women clung about its neck>, for it was very <great> and its <vicinity was filled with Madagascar potatoes>; though it was the place of origin of <the gods>, it was <not ruled by the gods>, for it was the place of origin of <Surā>⁴ and was <ruled by the demons>.

[272] And he thought: 'Ah, me! Kindness hath been shown by Fate even though it hath wrought injury, since this ocean hath been brought⁵ within the range of mine eyes! Therefore, abandoning my body here, I shall quench the fire of separation from my love.⁶ Even though desertion of the body⁷ is not permitted one free from disease, yet it must be done.⁸ Doth not every one do deeds which ought to be done or ought not to be done? Thus, what is not done by each one in vain life⁹? [273] As for example¹⁰: <the Lord of the Twice-Born> ravished

¹ Tel. ed. and Srirangam text, 'adorned with <lotuses and beautiful fish> as the series of Viśvamitra's sons was adorned with <Ambhūja, Cāru, and Matsya>.'

² Tel. ed., 'with superiority in <mountains> as a good man has superiority in <family>.'

³ Tel. ed. and Srirangam text, 'with <fishes and crabs> as the zodiacal signs have <Pisces and Cancer>; adorned with many <pearls> as a voluptuary is adorned with many <courtesans>.'

⁴ Namely, at the churning of the ocean by the gods and demons.

⁵ Tel. ed. and Srirangam text, 'hath come.'

⁶ Tel. ed. and Srirangam text, 'therefore I abandon my body here.'

⁷ Tel. ed. and Srirangam text, 'of life.'

⁸ Tel. ed. adds 'by us.'

⁹ Tel. ed., 'every one doth not do everything he should in vain life. What, indeed, is not done by whom?'; similarly the Srirangam text.

¹⁰ A similar list of misdeeds of divine and amous personages is given in the *Dāśa-*

his <teacher's wife>¹ and <a most excellent Brāhman> ravished the <wife of his elders>. Pururavas was destroyed because of his greed for the wealth of Brāhman.² Nahuṣa, lusting for another's spouse, became a great <serpent> and became a great <profligate>.³ Yayāti fell, <having wedded> a Brāhman girl,⁴ and <took hold of the hand> of a Brāhman girl.⁴ [274] Sudyumna <became a woman>,⁵ so to say, and was <fond of women>. The cruelty of Sōmaka's murder of <Jantu> was notorious⁶ and the cruelty of his murder of <living creatures> was notorious.⁶ Purukutsa was despised.⁷ Kuvalayāśva carried off⁸ <Aśvatara's daughter> and carried off⁸ <a young she-mule>. [275] Nrga became a lizard.⁹ <Kali> conquered Nala and <strife> conquered Nala.¹⁰ Śaṁvaraṇa became infatuated with the daughter of <Mitra>¹¹ and became infatuated with the daughter of <his friend>. [276] Daśaratha died through madness for his beloved <Rāma> and through the madness of a beloved <wife>. Kārtavīrya perished through his

kumāracarita, p. 72, Bombay ed., 1898 (tr. Meyer, p. 209, Leipzig, 1902). This passage of Subandhu is compared with its elaboration in the *Harsacarita*, pp. 20 sqq., Jamnu ed., 1879 (tr. Cowell and Thomas, pp. 74-75, London, 1897), and translated by Cartellieri, 'Subandhu and Bāna,' in *WZKM.* 1. 126-132 (cf. also 13. 68). For other lists of precedents see *Harṣacarita*, pp. 199, 221-224, 288, Bombay ed., 1892 (tr. Cowell and Thomas, pp. 169, 192-194, 258, London, 1897), *Kādambarī*, pp. 166, 339-340, 341, 600, Bombay ed., 1890 (tr. Ridding, pp. 64, 137, 138, 200-201, London, 1896).

¹ The reference is, of course, to the famous rape of Tārā, the wife of Brhaspati, by the moon; cf. *Harivaṁśa*, 25; *Viṣṇupurāṇa*, 4. 6

² Cf. *Mahābhārata*, 1. 75.

³ Tel. ed., 'lusting for Indra's spouse, went to serpenthood (or, 'profligacy')'; similarly the Srirangam text; cf. *Mahābhārata*, 5. 11-17.

⁴ Tel. ed., 'the daughter of a household priest'; cf. *Mahābhārata*, 1. 78-86.

⁵ See *Rāmāyana*, 7. 87-90.

⁶ Tel. ed. and Srirangam text add 'in the world'; cf. *Mahābhārata*, 3. 127-128.

⁷ Tel. ed., 'despised, as it were.' The legend to which Subandhu here alludes is uncertain, and is perhaps due simply to a popular etymology of Purukutsa as the 'much despised' (cf. *kutsay*, 'to despise'). Śāyana, however, on *Rig-Veda*, 4. 42. 8 (cf. also Sieg, *Sagenstoffe des Rgveda*, 1. 97, Stuttgart, 1902; Muir, *Original Sanskrit Texts*, 1², 267, London, 1872), mentions an *itihāsa*, or legend, which states that Purukutsa was once imprisoned, so that his realm had no ruler. His chief wife then prayed to the seven Ṛṣis for a son, whereupon, in answer, she gave birth to Trasadasyu.

⁸ Tel. ed. and Srirangam text, 'went to'; cf. *Mārkaṇḍeya-purāṇa*, 21-22.

⁹ See *Mahābhārata*, 13. 70; *Harivaṁśa*, 171.

¹⁰ Tel. ed. and Srirangam text, 'Nala was conquered by Kali (or, 'by strife').'

¹¹ See *Mahābhārata*, 1. 173-175.

oppression of <a Brāhman for a cow>¹ and through his oppression of <cows¹ and Brāhman>. Yudhiṣṭhira deserted truth in the forefront of battle.² Śāntanu wept in the forest on account of excessive affection.³ Thus no one is immaculate.⁴ Therefore, I, too, will abandon my body.'

[277] So thinking, he approached the water of a broad, sandy bank, the hiding places of whose fish were pierced by the tips of the sharp talons of the ospreys; with the scales of shoals of *śakulas* and the excrement of otters⁵; with its margin surrounded by rows of carapaces of horrible crabs that had been abandoned by packs of jackals; with its environs whitened⁶ by multitudes of cranes, motionless and intent on devouring shoals of carp that were agitated and wavering because of the exceedingly⁷ unsteady flow of the water; which was very cool, being united with the motion of the wind that was generated by quantities of drops⁸ of water shaken by the sport of schools of extremely active Gangetic porpoises; [278] with its uneven banks seamed by the tips of very young wild⁹ buffaloes' horns that dropped off daily; tuneful with the sweet songs of flocks of continually restless *dhārtarāṣṭra* geese; [279] with the soil along its waters crushed by the repose of mermen and bright with the rays of the sun¹⁰; delightful with the humming of bees¹¹ that had settled on hundreds of mighty¹² elephants, whose sloping cheeks were flecked with exceedingly copious ichor; with its circumference filled with multitudes of gems¹³ that had fallen in the dance of

¹ Tel. ed. omits 'for a cow' and 'of cows'; cf. *Mahābhārata*, 3. 115-116.

² Tel. ed. omits this sentence.

³ See *Mahābhārata*, 1. 100-101.

⁴ Tel. ed. and Srirangam text, 'thus, therefore, no one in the world is immaculate.'

⁵ Tel. ed., 'filled with broad fish-scales pierced by the tips of the talons of the ospreys; mottled with the accumulated excrement of otters'; similarly the Srirangam text.

⁶ Tel. ed., 'much whitened.'

⁷ Tel. ed. and Srirangam text omit 'exceedingly.'

⁸ Tel. ed. and Srirangam text, 'with its *tamālas* cooled by contact with quantities of drops.'

⁹ Tel. ed. omits 'wild.'

¹⁰ Tel. ed., 'with the earth on its banks crushed by the repose of mermen, bright with the rays of the sun, and tuneful with the humming of bees and with beautiful flocks of continually restless *dhārtarāṣṭra* geese'; similarly the Srirangam text.

¹¹ Tel. ed., 'with swarms of bees'; Srirangam text, 'humming of swarms of bees.'

¹² Tel. ed. and Srirangam text omit 'mighty.'

¹³ Tel. ed., 'serpents.'

the mass of the water of the ocean,¹ shaken by the right mobile wind ; like ² a strip of slough cast by the serpent of the ocean ³ ; the mirror, as it were, of earth ; the crystal pavement, so to say, of Varuṇa.⁴

Then, having bathed and the like,⁵ he began to descend to the water ⁶ to abandon his body. Thereupon, while the sharks were kindly, the fish free from envy, the bees⁷ not mean, [280] the tortoises affectionate,⁸ the crocodiles not cruel, the dolphins not terrible, (and) the Gangetic porpoises not murderous, there came a heavenly voice⁹ : 'Noble Kāṇḍarpakētu, again, at no long time, shall there be union of thee with thy beloved. Cease, therefore, from thy resolve to die' ! Hearing this, he desisted from death,¹⁰ and eager to get food to sustain his body because of his desire of reunion with his beloved, he went along the shore of the mighty ocean.¹¹ Then Kāṇḍarpakētu¹² passed considerable time wandering here and there, living on fruit and the like in the forest.

Finally, after the lapse of several months,¹³ came the rainy season, with <conjoined deep rivers> as he who sings to the *kākalī* has a <continuous low note> ; [281] with dancing <peacocks> as the eventide has <Śiva> dancing ; producing <much pen-reed grass> as

¹ Tel. ed. and Srirangam text, 'in the breakup of the water.'

² Tel. ed. and Srirangam text omit 'like.'

³ Tel. ed. and Srirangam text, 'a serpent going in the water of the ocean.'

⁴ Tel. ed. and Srirangam text add 'with <rubies> as a lotus-grove has a <red colour> ; with <branches of coral> as a forest district has <birds and branches of trees> ; with <mussels> as a coward has <fear> ; attended by many <pearls> as Viṣṇu is attended by many <emancipated ascetics>.'

⁵ Tel. ed. and Srirangam text, 'having performed all the duties of bathing and the like'

⁶ Tel. ed. and Srirangam text, 'water of the ocean.'

⁷ Tel. ed., 'shoals of fish' ; the Srirangam text omits the phrase.

⁸ Tel. ed. and Srirangam text, 'devoid of longing'

⁹ Tel. ed. and Srirangam text, 'there came a voice from heaven.' For other instances of intended suicide thus divinely prevented see *Kādambarī*, pp. 332-333, 569-570, Bombay ed., 1890 (tr. Ridding, pp. 133, 195, London, 1896)

¹⁰ Tel. ed. and Srirangam text, 'he desisted indeed from undertaking death.'

¹¹ Tel. ed. omits this clause ; Srirangam text, 'then he went to the forest along the shore, eager to get food to sustain his body because of his hope of reunion with his beloved.'

¹² Tel. ed. and Srirangam text, 'he.'

¹³ Tel. ed., 'but finally, after the lapse of several days'

Kumāra's peacock <bears Śarajanman>¹; quelling the <expanse of dust> as a great² ascetic quells the <tide of passion>; with water-giving <hail> as an anchorite has a water-giving <pot>; showing a wandering of many <ships> as the time of doom shows a wandering of many <suns>; with <cātakas eager³ because of the clouds> as an unmolested forest district has <exceedingly curious³ gazelles>; [282] <giving joy to the husbandman> as Rēvatī's tender hand <inspired courage in Balarāma>.⁴

The slender lightning shone like the bejewelled⁵ boat of Love in the sky that seemed to be a pleasure pool with a forest of blue lotuses which were the riven clouds⁶; the dancing cord, as it were, of a Caṇḍāla maiden who was the Lakṣmī⁷ of the clouds; [283] even as a garland⁸ for the gate of the palace of the sky; a row of nail marks upon the cloud, in all seeming, given for remembrance by the departing heat of day⁹; the jewelled¹⁰ girdle strand, one might fancy, of a beauty of the sky; the lovely clustering¹¹ blossoms, so to say, of the coral-tree of heaven; like to a begemmed stick¹² for cleaning Rati's nails; the jewelled shell, it might be termed,¹³ of the God whose banner is of flowers.¹⁴ The cloud¹⁵ seemed to vomit forth, like a crane, what appeared

¹ Tel. ed. and Srirangam text, 'with lofty pen-reed grass' as Kumāra's peacock has <Śarajanman mounted upon it>.

² Tel. ed. and Srirangam text omit 'great.'

³ Tel. ed. and Srirangam text, 'proud.' According to the conventions of Sanskrit literature, the *cātaka* (*Cuculus melanoleucus*) is supposed to live only on the raindrops which it drinks.

⁴ Tel. ed. adds 'cloud-resounding' as the lord of Lankā [Rāvana] had <Mēghanāda>; <dark with clouds> as Vindhya is <intensely dark>; so also the Srirangam text, which adds '<with swollen clouds> as young women have <plump breasts>.'

⁵ Tel. ed. and Srirangam text, 'golden and bejewelled.'

⁶ Tel. ed., 'dark with a forest of riven blue lotuses'; similarly the Srirangam text.

⁷ Tel. ed. and Srirangam text, 'dark Lakṣmī.'

⁸ Tel. ed. and Srirangam text, 'jewelled garland.'

⁹ Tel. ed., 'given, in all seeming, upon the breast of his sky spouse by her dark departing lover, the heat of day.'

¹⁰ Tel. ed. and Srirangam text, 'beauteous.'

¹¹ Tel. ed. and Srirangam text omit 'clustering.'

¹² Tel. ed., 'stone pick.'

¹³ Tel. ed., 'the jewelled lance, as it were, even as the pleasure staff'; Srirangam text, 'the jewelled pleasure staff.'

¹⁴ Kāma.

¹⁵ Tel. ed. and Srirangam text, 'the mass of clouds.'

boughs¹ exceedingly noisy with skylarks; with intensely bright dawn; with flocks of wandering parrots in the fields of rice; with flamingoes come as guests²; with a sky whose brightness was that of the body of Kāṁsa's foe³; with old clouds like goose-down⁴; with the pleasure of dogs whose heat was intensified; [287] with shoots of sweet sugar-cane⁵; with lakes possessed of the quintessence of the delightful sound of the herons; with pools whose banks were dug up by the snouts of boars; delighted by roots of beautiful⁶ *kaśērus*; with startled *cātakas*⁷; causing joy⁸ by the sweet sound of flocks of wandering *matsyaputrikā* birds; with disdained *kadambas*; the foe of conches; with expanded lotuses; with clouds at intervals; [288] with unusually bright stars; with a beautiful moon⁹; with unusually sweet water in the pools¹⁰; with flocks of motionless cranes swallowing shoals of flashing carp¹¹; with multitudes of silent frogs; with shrivelled serpents; with rice¹² yellow with golden particles; with screaming ospreys; with the air delightful with the perfume of fragrant white lotuses; lovely with white lotuses¹³; charming¹⁴ in the moonlight¹⁵; with moulting peacocks¹⁶; with murmuring *paddāy*-birds; with *dhārtarāṣṭra* geese¹⁷; with herds of deer delighted by

¹ Tel. ed. and Srirangam text, 'boughs of the trees.'

² Tel. ed., 'with flamingoes entering fields of rice that had flocks of wandering parrots'; Srirangam text, 'with fields of rice filled with the noise of wandering parrots.'

³ Namely, blue as Kṛṣṇa.

⁴ Tel. ed., 'with clouds glittering like flocks of geese.'

⁵ Tel. ed., 'with the radiance of the moon intensified; with shoots of sugar-cane, the joy of lovers'; Srirangam text, 'with the radiance of the moon intensified; with shoots of sugar-cane crushed by travellers.'

⁶ Tel. ed. and Srirangam text omit 'beautiful.'

⁷ Tel. ed., 'with startled *cātakas* on the banks of pools dug up,' etc.

⁸ Tel. ed. and Srirangam text omit 'causing joy . . . expanded lotuses.'

⁹ Tel. ed. and Srirangam text, 'with a moon that was the adornment of the west.'

¹⁰ Tel. ed., 'filled with sweet sap'; Srirangam text, 'with exceedingly sweet water.'

¹¹ Tel. ed., 'with rows of motionless vultures and cranes swallowing flashing carp'; the Srirangam text also omits 'shoals.'

¹² Tel. ed. and Srirangam text, 'wheat and rice.'

¹³ Tel. ed., 'lovely with white lotuses that were slightly opened by a wind charming with the perfume of fragrant white lotuses'; similarly the Srirangam text.

¹⁴ Tel. ed. omits from here to 'Kandarpakētn.'

¹⁵ Srirangam text omits this phrase.

¹⁶ Srirangam text, 'with peacocks whose tail feathers had fallen out.'

¹⁷ Srirangam text 'with delighted *dhārtarāṣṭra* geese.'

the songs¹ of happy² female guardians of the rice ; with dead *yūthikā*-jasmines³ ; with faded Malabar jasmine-buds ; a kinsman to the *bandhūka* ; with beauty born ; putting to confusion the bow of Sutrāman⁴ ; with the ten quarters (of the sky) yellowed by masses⁵ of the pollen of the smiling saffron ; [289] (and) with blossoming lotuses⁶ ;—(then) Kandarpakētu, wandering about, seeing a stone image, and saying with curiosity, frenzy, and the agitation of grief, 'This is like my beloved,' touched it with his hand.⁷

Then she, simply being touched,⁸ again⁹ assumed the form of Vāsavadattā, leaving her stony state. Perceiving her, Kandarpakētu, as if plunged in a sea of nectar, asked her, embracing her long : 'Dear Vāsavadattā, tell me what this is'!

Being addressed, and sighing long and fervently, she began to tell¹⁰ : "Having left his kingdom, alone, (and) like a common man,¹¹ my lord of great good fortune hath borne woe beyond word or thought for the sake of ill-fortuned me, the undeserving. [290] Now, very emaciated through fasting and the like, my lord maketh his food roots, fruits, and so forth"—thus thinking, I went a distance of some *nalvas* to look for fruit, seeing the trees of a grove.¹² And in an instant I perceived the camp of an army with

¹ Srirangam text, 'by hearing the songs.' ² Srirangam text omits 'happy.'

³ Srirangam text omits 'with dead . . . beauty born.'

⁴ Srirangam text, 'Śatamakha'; in both cases Indra is meant.

⁵ Srirangam text omits 'masses.'

⁶ Srirangam text adds 'a kinsman to the *bandhūka*.'

⁷ Tel. ed., 'Kandarpakētu, wandering about here and there, (and) seeing a stone image, touched it with his hand'; similarly the Srirangam text. For instances of turning into stone in modern Indian folk-tales see Knowles, *Folk-tales of Kashmir*, 2 ed., pp. 191-196, 401-403 (and literature there cited), London, 1893 ; Frere, *Old Deccan Days*, 2 ed., pp. 77-78, London, 1870 ; Natesa Sastri, *Dravidian Nights*, p. 85, Madras, 1886 ; and for a touch restoring to life see *Kādambarī*, p. 637, Bombay ed., 1890 (tr. Ridding, p. 206, London, 1896). Cf. also Gray, 'Literary Studies on the Sanskrit Novel,' in *WZKM*, 18, 53-54. The fortunes of Vāsavadattā after leaving her home show, it should be noted, a blending of the Bluebeard (violated tabu) and Sleeping Beauty cycles of folk-tales.

⁸ Tel. ed., 'simply being seen.' ⁹ Tel. ed. and Srirangam text omit 'again.'

¹⁰ Tel. ed., 'Kandarpakētu, embracing her tightly, asked : "Dear Vāsavadattā, what is this?" She replied'; similarly the Srirangam text.

¹¹ Tel. ed., 'like a wanderer.'

¹² Tel. ed. and Srirangam text, "'thou being distressed by thirst through fasting and

its abodes of grass huts being hidden in clumps of trees; its general's house being arranged; [291] the (fodder) bags being put down; its tents being begun; the courtesans' quarters being set up; with hundreds of neighs of horses being heard; with hundreds of drum-skins being beaten for the halt; with a place of sweet water being sought; with multitudes of market flags being displayed.

[292] 'As I thought: "Is this the host of my father come to search for me, or perchance (the army) of my lord"?', the general of the army ran toward me, being informed of events by a scout.¹ Then in like manner there ran up the Kirāta general, who had gone out to hunt followed by an army.² Immediately I thought: "If I inform my lord, then he, being alone, will be killed by these; [293] but if I do not inform him, then shall I be slain by them."

'Even at the instant of my thought there arose³ a battle of the two armies⁴ as of two vultures eager for one quarry. Then—on the battle's threshing-floor, where the rays of the sun were removed⁵ by the shower-clouds of arrows from the hostile bows⁶; [294] with Vidyādhara wandering about, embracing their opportunities for brave warriors that had been tossed high by pairs of tusks of elephants skilled in deeds of battle⁷; with countless circles of the bards of the gods gathering to witness the

the like, I, awakening before thee at the end of sleep, will fetch fruit, roots, and so forth"—so thinking, I went just a *nalva* [400 cubits] into the forest to seek fruit and the like.'

¹ Tel. ed. and Srirangam text, 'then, as I suddenly saw the camp of an army hidden in a clump of trees and thought: "Is this my father's host come to fetch me or the host of my noble lord?"' a Kirāta general, informed of the news from afar by a scout, ran to me.'

² Tel. ed. and Srirangam text, 'then in like manner, hearing this, there ran up another Kirāta general, who had gone out to hunt accompanied by a similar army.'

³ Tel. ed. and Srirangam text, 'then there arose,' omitting Vāsavadattā's reflexions.

⁴ Tel. ed. and Srirangam text omit 'armies.'

⁵ Tel. ed., 'hidden.'

⁶ Tel. ed. omits 'from the hostile bows'; Srirangam text omits 'hostile.'

⁷ Tel. ed., 'with female Vidyādhara wandering about, embracing brave warriors that had been cloven by the edges of swords high uplifted by hands skilled in deeds of battle'; similarly the Srirangam text.

conflict¹; with a welcome appearance caused by headless corpses of bodies occupied by Vētālas²; greedy for the adornment,³ in a she-fiend's ear, of a mortar filled with the foot of an elephant that had been hacked off by the sword of a soldier⁴; [295] with laudations in the excessive din that arose⁵; (and) with timid jackals⁶—the warriors drew at once the <lives> of their foes and the <strings> of their bows, paying no heed to the bodies as if they were lumps of flesh to be the prey of jackals,⁷ or had been bitten by serpents.⁸

'The⁹ mighty elephants were like <generous> donors that bear not¹⁰ meeting with <beggars>, for they <shed ichor> and bore not¹⁰ meeting with <arrows>; like fortunate paramours adorned with <passion> and with golden <girdles>, for they were adorned with <minium> and had golden <girths>; like goodly gardens <beauteous with plantain-trees> and <filled with birds>, for they were <bright with banners> and were <attended by elephants>; like nights¹¹ adorned with garlands of <constellations>, for they had garlands of <pearls>; like days with <blossoming flowers>, for they had <flashing trunk-tips>.¹² [296] And¹³ the horses seemed like creatures bereft of sense¹⁴ <abandoning patience>, for they

¹ Tel. ed., 'with the circle at its doorway formed by the many feet of the bards of the gods that had come to witness the conflict.'

² Tel. ed. and Srirangam text omit this clause. The Vētālas are a class of malevolent ghosts who animate corpses and haunt cemeteries. They often enter the body of a living man while his spirit is absent, or may even be spirits of the living which prefer to make their dwelling in corpses (cf. Crooke, *Popular Religion and Folk-Lore of Northern India*, 2 ed., I. 243-244, Westminster, 1896).

³ Tel. ed. and Srirangam text, 'with the adornment.'

⁴ Tel. ed. and Srirangam text, 'foot soldier,' the former adding 'with folk drawn by curiosity.'

⁵ Tel. ed., 'with shouts of praise arising'; Srirangam text, 'with laudations in the words spoken by folk drawn by curiosity.'

⁶ Tel. ed. and Srirangam text add 'with cowards destroyed; like a conqueror eager for combat.'

⁷ Tel. ed. and Srirangam text, 'she-jackals and jackals.'

⁸ Tel. ed. and Srirangam text add 'or were wretched fragments of white leprosy.'

⁹ Tel. ed. and Srirangam text add 'there.' ¹⁰ Srirangam text omits 'not.'

¹¹ Tel. ed. and Srirangam text, 'multitudes of nights.'

¹² Tel. ed. and Srirangam text, 'like autumn days with <blossoming lotuses>, for they had <sparkling drops of water>.'

¹³ Tel. ed. omits 'and.'

¹⁴ Tel. ed. and Srirangam text, 'like angry creatures.'

«left the ground»; like oceans adorned with «whirlpools» and with «billows», for they were adorned with «whorls (of hair)» and had «swift gaits»; like pleasure parks with «*dhārtarāṣṭra* geese», for they included the «*mallikāḥṣa* breed»; like noble houses charming with very new «furniture», for they were charming with very new «harness»¹; like mines that have the «gems of the gods», for they had «curls (on their necks)»; like the Lēkhas that have «fortitude together with Indra», for they «sustained most mighty lords».² Long danced the headless corpse as if with joy at the thought: “I am released³ from the ears that heard detraction of others, from the eyes that beheld the rise of the evil and the fall of the good, and from the head that bowed unworthily.”⁴

‘Then spread the dust⁵ born of battle, hiding the eye as if smiling; concealing the existence of the ear as if afraid of hearing calumny of another; [297] frenzied, as it were, being tossed by the motion of the wind; a cause of grayness, so to speak, to the Apsarasas; a cause of blindness, it might be termed, to the soldiers; the darkness, in all seeming, of the evening of conflict; fallen and cut off from its «family», as it were, since it was cut off from the «earth»; resembling the doctrines of the adherents of the Mīmāṃsā that conceal the «doctrines of the Jains», since it concealed the «sight of the quarters (of heaven) and the sky»; like unto a good man clinging to «Viṣṇu’s feet», since it clung to the «zenith».⁶ One assumed an agonising

¹ Tel. ed. and Srirangam text, ‘like potters’ houses «containing very new pots», for they «bore very new harness».’

² Tel. ed., ‘like the Lēkhas that «have increase with Indra», for they «included *indravṛddha* steeds»; like drunkards «living in dramshops», for they were «adorned with defences»’; so the Srirangam text, except ‘like the Lēkhas that have increase through the «weapons of Indra», for they had increase through *indrāyudha* steeds.’

³ Tel. ed. and Srirangam text, ‘thank heaven! I am released.’

⁴ Tel. ed. and Srirangam text add ‘and from the mouth that praised the unpraiseworthy’

⁵ Tel. ed. and Srirangam text, ‘mass of dust.’

⁶ Tel. ed. substitutes for the last two similes ‘«going in the path of the constellations» as an evil prince «goes not in the path of a Kṣatriya»; with the appearance of thick smoke like a quarrel; hiding «living creatures» as the quality of passion hides «truth»; «high-raised» as an ill-bred man is «puffed up»; hiding the path of the

posture> as Rāma <bound Rāvaṇa>¹; another² clove <hell> as Kṛṣṇa³ clove <Naraka>; a third had <hearing, speech, and sight> destroyed as the textbook of the Buddhists <rejects tradition, precept, and doctrine>; a fourth was <surrounded with corpses> as a heretical mendicant is <wrapped with matting>⁴; a fifth, fearing <utter defeat>, plunged into the water⁵ as Suyōdhana, fearing the <breaking of his thigh>, plunged into the water⁶; a sixth breathed for a long time on a couch of <pen-reed grass> as Bhīṣma⁶ breathed for a long time on a couch of <arrows>; [298] a seventh <lost his strength> as Karṇa, terrified in every limb,⁷ <released his spear>.⁸ Then, with its banners destroyed, its standards tumbling, its fallen bows and chowries injured, and its swords slipping, the army met destruction.⁹

'Straightway,¹⁰ when the ascetic whose hermitage that was had come with flowers and the like, and had learned of the event, I was cursed by him with the words: "My hermitage hath been broken down because of thee; therefore become stone"¹¹! [299] And gradually, perceiving poor me suffering much distress, he¹²

<constellations> as an evil man hides the path of the <good>'; similarly the Srirangam text.

¹ Tel. ed. and Srirangam text omit this clause.

² Tel. ed. and Srirangam text, 'and straightway one.'

³ Tel. ed. and Srirangam text, 'Nārāyaṇa'; for the allusion cf. *Harivaṃśa*, 120.

⁴ Tel. ed. and Srirangam text, 'a fourth had his body <surrounded with corpses> as a heretical mendicant has his body <wrapped with matting>; a fifth, <drunken>, fell like <Surāpa> (Srirangam text, 'the Brāhman Surāpa'). The details of the legend of Surāpa are as yet unknown.

⁵ Tel. ed. and Srirangam text, 'water of a pool.'

⁶ Tel. ed. and Srirangam text, 'dying Bhīṣma.'

⁷ Tel. ed. and Srirangam text, 'with his limbs terrified.'

⁸ Tel. ed. and Srirangam text add 'another slew <them that caused shouting> as Raghu's scion [Rāma] slew <Rāvaṇa>.'

⁹ Tel. ed., 'then, with impotent banners, with tumbling standards, and with the daggers of the soldiers of the armies bent, both entire armies mutually proceeded to slaughter'; similarly the Srirangam text.

¹⁰ Tel. ed. and Srirangam text, 'and then.'

¹¹ Tel. ed. and Srirangam text, 'had learned of the event through his yōga sight, being angered that "this my hermitage hath been broken down because of thee [Vāsa-vadattā]," I was cursed with the words: "Become a stone image"! The folk-tale motif is that of the Bluebeard cycle of punishment in consequence of a violation of tabu (see MacCulloch, *Childhood of Fiction*, pp. 306-324, London, 1905).

¹² Tel. ed. and Srirangam text, 'then gradually, out of kindness,—"for this unhappy

made the termination of the curse concurrent with the touch of the hand of my noble lord.'

Then Kandarapakētu, together with Makaranda, who¹ had come up, and with Vāsavadattā,² [300] went to his own city,³ and lived⁴ enjoying blisses as his heart desired.⁵

girl suffers much distress"—and through pity for my noble lord, this hermit, being entreated.'

¹ Tel. ed. and Srirangam text add 'who had heard of the event'

² Tel. ed. and Srirangam text, 'that Vāsavadattā'

³ Tel. ed. adds 'Pātalīputra,' which was, however, the old home of Vāsavadattā, not of Kandarapakētu (see above, p. 75).

⁴ Tel. ed. and Srirangam text, 'lived much time with them twain.'

⁵ Tel. ed. and Srirangam text add '(and) that could scarcely be gained in the world of the gods.' Tel. ed. also adds two stanzas, the first being the thirteenth of Hall's introductory stanzas, and the second being the eleventh introductory stanza of the *Harṣacarita*; the Srirangam text omits the latter interpolation, but here appends the thirteenth introductory stanza of Hall.

శుభామప్ర.

శ్రీమన్నీతిః సురేంద్రాదివందితపాతకచల

శ్రీవ్యాసేంద్రవరప్రపాదన

సుబంధువామ్నాకవికులసార్వభౌమేన

చిరచిరః వాసవదత్తాఖ్యః చంద్రాక్ష బంధోయం

ధీమతాచార్య చరిత్రానామ

వ్యాఖ్యానేనపాకం

చతురమబ్జాకాస్త్రేణానంతోభ్యచరిష్క వ్రతః

జ్ఞానసూర్యోదయము ప్రాక్షరశాలాయాం

తదధికారిణా॥ భువనగిరి॥ రంగయ్య శెట్టివామ్నా

వైశ్య చూడాకణినామ ప్రాక్షరై

మూర్తయిత్యా ప్రకటిత్యతస్మా

భవివిజయతేతరాం

గౌరవ సంపన్నరంయే ప్రల్ నెల గౌరవేన.

śubham astu

śrīmannīkīlāsūrēṇḍrādivaṇḍitaṇḍāḍakamala-
śrīvāḡḍēvidattavaraprasāḍēna
subaṇḍdhunāṇṇā kavīkulasārvabhāumēna
viracitaḥ vāsavadattākhyah caṇḍpūprabaṇḍdhō 'yaṇḍ

dhīmatām arthaparijñānāya
vyākhyānēna sākāṇḍ

madhurasubbhāśāstriṇā saṇḍśōdhyapariṣkṛtaḥ
jñānasūryōḍayamudrākṣaraśālāyāṇḍ

tadadhikāriṇā bhuvanagiri raṇḍgayyaśēṭṭināṇṇā
vāīśyacūḍāmaṇiṇā mudrākṣarāir
mudrayitvā prakāṭikṛtas san
bhuvivijayatētarāṇḍ

1862 saṇḍvatsaraṇḍ yēpral nēla 19 tēḍi

śrīhayagrīvāya namah.
vāsavadattā savyā'khyā

- (1) [2] karabadarasadrśam akhilam bhuvanatalam yatprasā-
datah kavayah
paśyanti sūkṣmamatayas sā jayati sarasvatī dēvī.
khinno 'si muṁca śāilam bibhṛmō vayam iti vadatsu
śīthilabhujah
bharabhugnavi(tatha)bāhuṣu gōpēṣu hasan harir jayati.
- [4] sa jayati himakarlēkhā cakāsti yasyō 'mayō 't(kayā)
nihilā
nayanapradīpakajjalajighrkṣayā rajataśuktir i(2)va.
- [3] kaṭhinataradāmavēṣtanalēkhāṣaṁdēhadāyino yasya
rājanti valī. bhāṅgās sa pātu dāmōdarō bhavatah.
- [4] bhavati subhagatvam adhikam vistaritaparagunasya
sujanasya
vahati vikāsitakumudō dvigunaruciṁ himakar(ad)yōtaḥ.
- [5] viśadharatō 'py ativiśamah khala iti na mṛṣā vadaṁti
vidvāṁsaḥ
yad ayan nakuladvēṣī sakuladvēṣī punah (punah) piśunaḥ.
- [6] atimalinē kartavyē bhavati khalānām atīva nipuṇā dhīh
timirē hi kāuśikānām rūpaṁ pratipadyatē (dṛṣṭih).
- [7] hasta iva bhūtimalinō yathā yathā laṁghayati khalas
sujanaṁ
darpaṇam iva taṁ kurutē tathā tathā nirmalacchāyaṁ.
- [6] vidhvastaparagunānām bhavati khalānām atīva mali-
natvaṁ
antaritaśaśirucām api salilamucām malinimā 'bhya-
dhikaḥ.
- [7] sā rasavattā vihatā navakā (3) vilasaṁti carati nō kaṁ
kaḥ
sarasi 'va kīrtiśēṣaṁ gatavati bhuvi vikramādityē.

- [8] aviditaguṇa "pi satkavi(phaṇitih) karṇeṣu vamati madhudhārām
 anadhigataparimaḷā "pi hi harati dṛśam mālatimālā.
 guṇinām api nijarūpapratipattih parata ēva sambhavati
 svamahimadarśanam akṣṇōr mukuratālē jāyatē yasmāt.
- [9] [sarasvatīdattavaraprasādaś cakraṇē subandhuḥ sujanāika-
 bandhuḥ
 pratyakṣaraślēṣamayaprabandhavinyāsavāidagdhyani-
 dhir nibandham].

[10] abhūd (akharavavibhava)sarvōrvīpaticakra[cāru]cūḍā-
 maṇi(śrēṇi)śāṇa[11]kōṇakaṣana(vi)malikṛta(pāda)nakhamaṇih nṛ-
 siṃha iva da(4)rśītahiranyakaśīpukṣētrādānavismayaḥ kṛṣṇa iva
 kṛtavasudēvatarpanah [12] nārāyaṇa iva sāukaryasamāsādīta-
 (dharanī)maṇḍalah kaṃsārātīr iva janitayaśōdānandasamṛddhiḥ
 ānakadundubhir iva kṛtakāvyā[13]darah sāgaraśāyī "vā 'nanta-
 bhōgicūḍāmaṇi(śrēṇi)rañjītapāda(h)[padmō] varuṇa iva "śā(5)n-
 tarakṣaṇaḥ agastya iva dakṣiṇāśāprasādhakah jalanidhir iva
 vāhinīśatanāyakas samakarapracāraś ca hara [14] iva mahāśēn-
 ānu(yātō nirjita¹)māraś ca mēru iva vibudhālayō viśvakarmāś-
 rayāś ca ravir iva kṣaṇadānapriyaś chāyāsantāpaharaś ca kusum-
 (āyudha) iva janitāniruddhasampad ratisukhapradaś ca vidyā-
 dha[15]rō 'pi sumanāḥ dhṛtarāṣṭrō 'pi gunapriyah (6) kṣamānu-
 gatō 'pi [16] sudharmāśritah² bṛhannalānubhāvō 'py amṛtassara-
 ḷah mahiṣisambha[17]vō 'pi vrṣōtpādī atarālō 'pi mahānāyakah
 rājā cintāmaṇir nāma. yatra ca śāśati (dharanī³)maṇḍalaṃ
 chalanigrahaprayōgō (nyāyaśāstrēṣu⁴) [18] nāstikatā cārvākēṣu
 kaṇṭakayōgō [nī]yōgēṣu parivādō [19] vīṇāsu khalasam(pra)yō-
 gaś śālīṣu dvijihvasam(grahītīr ahi)tundīkēṣu karacchēdah (kut-
 mala)grahaṇēṣu nētrōtpātanam muninām (7)[dvija]rājavīru[20]d-
 dhātā paṃkajānām sārvaabhāumayōgō (diggaajānām⁵) [agnitūlā-

¹ So also Hall's manuscripts A, B, C, E, F, G, H, and the commentator Narasimha.

² Tel. ed 61 and Grantha ed., *āstrayaḥ*.

³ Tel. ed. 61, Grantha ed., and Srirangam text, *dharām*.

⁴ Cf. *nāyāyikavāḍēṣu* in Hall's manuscript F; Trichinopoly ed., *nyāyēṣu*.

⁵ So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentator Jagaddhara.

śuddhiḥ suvarṇānām] (sūci)bhēdō maninām śulabhaṃgō yuvati-
 (navaprasavēṣu agnitulāsuddhis svarṇānām) duśśāsana[21]darśa-
 nam (mahā)bhāratē karapatra(vi)dāraṇam jalajānām (param ēvaṃ
 vyavasthitam). mahāvarāhō gōtrōddharaṇapravṛttō 'pi gōtrōdda-
 ṇanam akarōt. rāghavah pariharann api janakabhuvam janaka-
 bhuvā saha vanam vivēśa. bharatō (rāma)darśitabha[22]ktir api
 rājyē virāmam akarōt. naśasya damayantyā mṛitasyā 'pi punar-
 bhūparigra(8)hō jātah. pṛthur api gōtrasamutsāraṇavistāritabhū-
 maṇḍalah. (tad) itthaṃ nā 'sti vāgavasaraḥ (pūrvatanēṣu¹) rājasu
 (api tu vacanīyatāyāḥ). sa punar anyō [ēva] dēvō nyakkṛtasar-
 vōrvipati(cakra)caritah. tathāhi sa parvataḥ katakasamcārīṇō
 gandharvān darśitaśṛṅgōnnatis sukha[23]yan na virāma. sa hi-
 mālayō nāvaśyāyōcchalitō nō māyājanmanē hitaś ca. sa himānī
 giri sthitō vṛṣadhvaś (ca). (9) (sa) sadāgatiś (cā) 'vadhūtākhila-
 kāntārah pāvakaḡrēsarō na [24] bhōgōtsukas sumanōharaś ca.
 sa ratnākarō 'na(timayō) [katham a]'gādhas sama(10)ryādah
 nōdrōkō ['py asya] vismayas sadā himakar(ā[25]śayō) 'mrta-
 mayas (satpātras) tasyā 'calō nakrō 'dhō mahānadīnas samudraś
 (ca). [26] sa [candra iva] kṣanadānaṃdakarāḥ kumudavan(āi-
 ka)baṃdhus sakalakalākulagṛhaṃ natārātibalas (caṃdraś ca. sa)
 mitrōdayahētuḥ kāmcanaśōbhām bibhrada[27]calādhikalakṣmī-
 (11)s sumēruh [iva]. yasya ca ripuvargas sadāpārthō 'pi na ma-
 hābhārataranayōgyaḥ bhīṣmō 'py aśāṃtanavēhitaḥ sānucarō
 'pi na gōtrabhūṣitah. (12) [28] [api ca] sa trīśaṃkur (api) na
 (nā)kṣatrapatha(cyutah) śaṃkarō 'pi na viśādī pāvako 'pi na
 kṛṣṇavartmā (nā) "śrayāśō ['pi] na dahanaś (ca) nā 'mṛtaka [29]
 ivā 'kasmād apahr̥tajīvanah na rāhur iva mitramamḍalagrahana-
 (saṃ)vardhitaruciḥ na naḷa iva kalivi(jitavigrahaḥ) na cakrī "va
 sṛḡalavadhastutisamullasitah naṃdagōpa iva yaśōdayā ('nvitah²)
 jarāsaṃdha iva ghaṭītasamdhivigrahaḥ bhārgava iva sadāna-
 bhōgah daśaratha [30] iva sumitrōpētah sumamṛtrādhīṣṭhitaś
 ca dilīpa iva sudakṣiṇān(vitah³) rakṣita(13)guś ca rāma iva jani-
 takuśalavayōrūpōcchrāyah. tasya ca (rājñah) pārijāta ivā "śrita-

¹ Trincomopoly ed. and Srirangam text, *pūrvatanēṣu*.

² So also Hall's manuscripts C, E, F, H, and the commentator Jagaddhara.

³ Cf. *anugātō* in Hall's manuscript C.

naṃdanāḥ himālaya iva jani[31]taśivah maṃdara iva bhōgi-
bhōgāṃkitah kailāsa iva mahēśvarōpabhuktakōṭiḥ madhur iva
nānārāmānaṃdakaraḥ kṣīrōdamathanōdya[32]tamaṃdara iva
mukharitabhuvanah rāga(14)(rāja) ivō 'l(lasita)ratih iśānabhūti-
saṃcaya iva saṃdhyōcchalitah śaranmēgha ivā 'vadātahrdayah
[33] viṣṇupadāvalambī ca pārtha iva samarasāhasōcitah kaṃsa
iva [34] kuvalayāpīḍa(bhūṣaṇah) tārksya iva [vinatānandakaraḥ]
sumukhanaṃdana(h) [ca] viṣṇur iva krōḍīkṛtasutanuḥ śāmtanava
iva svavaśa[ssthāpita]kāla[35]dharmah kāuravavyū(15)ha iva su-
śarmādhiṣṭhitah [subāhur iva rāmānandī samadṛṣṭir api mahē-
śvarō muktāmayō 'py ataralamadhyō] jala(dharasamaya) iva [36]
vimalataravārīdhārātrāsitarājahaṃsa(maṃḍalāḥ¹ subāhur api rā-
mānaṃdakaraḥ samadṛṣṭir api mahēśvarah muktāmayō 'py
ataralamadhyah) vaṃśa[pra]dīpō 'py akṣatadaśaḥ tanayō ('bhūt)
kaṃdarpakētur nāma. yēna [ca] caṃdrēṇē 'va sakalakalākula-
grhēṇa śarvaritihāriṇā [37] (kāiravavi)baṃdhunā prasādhitāśēna
vilōki(16)tā jaladhaya iva (sam)ullasitagōtrās sudūra[vi²]vardhi-
tajīvanāḥ prasannasatvās [38] saṃtah parām (ṛddhim) avāpuḥ.
yasya [ca] janitāniruddhalīlasya ratipriyasya kusumaśārāsānasya
makarakēṭor iva darśanēna vanitājanasya hṛdayam ullalāsa.
yasmāi cā 'nugatadakṣiṇasadāgatayē (nētra³)śrūtisukha(pradāya)
kōmalakōkilarutāya vi(kasita)pallavāya kṛtakā[39]mtāratarāṃ-
gāya surabhisumanōbhīrāmāya sarva[jana]sulabhapadmāya vi-
(stṛta⁴)kana(17)kasampadē atikrāṃtadamanakāya vasaṃtāyē 'vō
('pa)vana[40]latā ivō 'tkalikāsahasrasaṃkulā bhramarasamgatāḥ
pravālahārīṇyō vilasadvayasas taruṇyah sprhayāṃ cakruḥ. yasya
ca samarabhuvī [41] bhujadaṃḍēna kōdaṃḍaṃ kōdaṃḍēna (bā-
ṇāḥ bāṇāir) ariśīrah (ariśīrasā) bhūmaṃḍalam (bhūmaṃḍalēnā)
'nubhūta(pūrvanāyakaśmarāṇaṃ smaraṇēna ca) kīrtih kīrtiyā ca
sapta sāgarāḥ sāgarāḥ kṛtayugādirāja[carita]śmarāṇaṃ (smara-
ṇēna) sthāiryāṃ (sthāiryēna) pratikṣaṇaṃ āścaryam āsāditaṃ.

¹ So also Hall's manuscripts C, E, F, G, H, and the commentator Narasimha.

² Hall's manuscripts B, C, D, G, H also omit *vi*; Trichinopoly ed., *parivardhita*.

³ So also Hall's manuscripts A, B, C, D, E, F, H, and the commentators Narasimha and Jagaddhara.

⁴ Cf. *viśṛta* in Hall's manuscript D

yasya ca pratāpānaladagdha(dayitānām) ripusumdarīṇām kara-
tala(racita)tādanabhītā[42]r iva muktāhārāḥ payōdhara(parisarā
muktāh). yasya ca niśitanārāca(jarjharita)mattamātamaṅgakuṃ-
bhasthalavigaḥitamuktāphala[nikara¹]daṃturitaparisarē (tarat²)-
patrara(18)thē raktavārī(samuḍḍiyamānadviradapadakacchapē³
vilasad)utpala(puṇḍarikē) vāhinīśatasamākulē nṛtyatkabaṃdha-
(baṃdhurē)sura(nārī)[43]samāgamōtsuka(carad)bhaṭ(ahum)kāra-
(bhāṣaṇarava)bhīṣanē (sāgara iva samasīrasī⁴) bhinnapadātika-
rituragarudhir(ārdrō) jayalakṣmīpādālaktakarāgarāmṇita iva
khaḍgō rarāja. [44] atha kadācid avasannāyām yāmavatyām
dadhi(dhavaḥ)kālakṣapanaka[grāsa]piṇḍa⁵ iva niśāyamunāphē-
na(stabaka⁶) iva mēnakānakhamārjana(sphatika)śilāsakala iva
madhucchatrāc(chāyā)maṇḍalōdarē paścimācalōpadhānasukha-
ni(ṣaṇṇa)śirasō rājatatāṭaṅka(cakra⁷) iva (śyāmāyāh) śēṣamadhu-
bhāji [45] caṣaka iva vibhāvarivadhvāh aparajala(ni)dhipayasi
śaṃkhakāṃtikāmuka iva majjati kumudinīnāyakē śīśira(himaśi-
kara)kardamita(19)kumuda(parāga⁸)madhyabaddhacaraṇēṣu ṣaṭ-
caīraṇēṣu kaḷapralāpabōdhit[acakit]ābhisārikāsu śārikāsu prabud-
dhādhyayanakarmathēṣu mathēṣu (hāsa)rāgamukharakārpaṭik[a-
jan⁹]ōpagīyamānakāvya(kathyāsu) rathyāsu [46] sakalanipita-
(nāīsa)timira(saṃghātam¹⁰) ataniyastayā (sōḍhum¹¹) asamarthēṣv
iva kajjalavyājād udvamat(su) [iva] kāmī(nī)nidhuvanālilādarśa-
nārtham ivō 'dgrivikāśatadānakhinnēṣu vividha(vilāsacitrasurata)-
[47]sākṣiṣu śaraṇāgatam ivā 'dhō(ni)linam timira(saṃgham)
avatsu durjana(vacanēṣv) iva dagdhasnēhatayā maṇḍimānam
upagatēṣu ativrddhēṣv iva daśāṃtam upagatēṣu (ā)pannasadīśva-

¹ Hall's manuscripts C, D, F, H also omit *niśāra*

² So also Hall's manuscripts A, B, D, II.

³ Hall's manuscripts C, E also have *racchaṭ* and manuscript A has *kaṇḍhaṭa*.

⁴ Hall's manuscript C also has *samarasirasi*; cf. *samarasirasi* in his manuscripts A, B, E.

⁵ Tel. ed. 61 and Grantia ed., *pinḍaka*.

⁶ So also Hall's manuscripts A, B, C, D, E, F, G, H.

⁷ So also Hall's manuscripts A, B, D.

⁸ So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentator Jagaddhara.

⁹ Hall's manuscripts D, F, H, and the commentator Narasimha also omit *jana*.

¹⁰ So also Hall's manuscripts A, B, C, D, E, H, and the commentator Narasimha.

¹¹ So also Hall's manuscripts A, B, E, F, G, H.

rēṣv iva pātramātrāvasēṣeṣu dānavēṣv iva [48] niśāṃtamadhyacāriṣu astagiriśīkharēṣv iva patatpatamṅgēṣu pradipēṣu anavarata(nipatita) makaramḍabimḍu(20)saṃdōh(āsvādamadamugdha¹)-madhukaranikurumba²jhaṃkāra(rava)mukharitēṣu mlānimānam upagacchatsu vāsāgāarakusumōpahā[49]rēṣu vigaḷatkuṃḍāir ala-kāiḥ priya(tama)virahaśōkāt bāṣpabimḍun [iva] (viṣṛjadbhir³ iva) priyatamagamanani(rōdham) iva (kurvadbhir⁴ vācālita)tuḷā-kōṭibhiś caraṇapallavāiḥ (vilasitāsu⁵ rajanī)śēṣasurata[bhara⁶]-pariśramavi[50]gaḷitakēśapāśadaradaḷita(mādhavi)mālāparimaḷa-lubdhamadhukarani(kurumba⁷)pakṣānila[ni]pitanidāghajalaśīkara(kaṇikāsu) udvēllatbhujā(valli)kaṃkaṇajhaṇātkāra(subhagāsu⁸) [nava]nakhapada(daṣṭa⁹)kēśa(pāśa¹⁰vi)nirmōka[51]vēdanākṛtasi-tkāravinirgatadugdhamugdhadaśanakiraṇa[cchaṭā]dhavaḷitabhō-gāvāsāsu punardarśanaprccchāvidhurasakhijānānuḷṣaṇavikṣya-māṇapriyatamāsu kṣaṇadāgata(surata)vāiyātyavacana[śata](saṃ-skāraka¹¹)gr̥haśukacātuvyāhṛtikṣaṇajanitamamḍākṣāsu śaradvā-saralakṣmīṣv iva [52] nakhālamkṛtapayōdharāsu āsannamaraṇāsv iva jīvitēśapurābhīmukhī(21)ṣu vasaṃtavānarājiṣv ivō 'tkalikā-bahuḷāsu priyāir āliṃgyamānāsu kāmīṇiṣu āṃdōḷitakusumakē-sarē kēsarēṇumuṣi [53] (rati)raṇita(nūpura¹²)maṇinām ramaṇinām vikacakumudākārē mudākārē saṃgabdhāji priyavirahitāsu rahitāsu (virahitāsu) sukhēna murmura(cūrṇam) iva [varṣati] samaṃtādar-pakē darpakēśudahanasya dūraprasāritakōka[54]priyatamārutē mārutē vahati jaghanamadana(nagaratōraṇasrajā manmatha¹³)ma-

¹ Hall's manuscripts B, C, D, E, F, G, H also have *mugdha*.

² Tel. ed. 61 and Grantha ed. *nikuramba*

³ Cf. *utsrjadbhir iva* in Hall's manuscripts A, B, C, D, E, F, H.

⁴ So also Hall's manuscripts D, F, H.

⁵ Trichinopoly ed. *vācālatuḷākōṭibhiḥ caraṇapallavāiḥ priyatamagamananirōdham iva kurvatiṣu*.

⁶ Hall's manuscripts C, D, E, F, H also omit *bhara*.

⁷ So also Hall's manuscripts A, B, C, F, G, H.

⁸ Hall's manuscripts A, B, C, D, F, H also have *subhagāsu*.

⁹ So also Hall's manuscripts A, C, D, E, F, H, and the commentators Jagaddhara and Narasimha.

¹⁰ So also Hall's manuscripts A, B, D, G, and the commentator Narasimha.

¹¹ Cf. *saṃsmāraka* in Hall's manuscripts A, B, C, D, E, F, G, H, and the commentator Jagaddhara.

¹² So also Hall's manuscript D and the commentator Narasimha.

¹³ Cf. *manmathamandiramahā*° in Hall's manuscripts A, B, G.

hānidhi(jaghanakōśamaṃdira)kanakaprākāreṇa rōmā(lirūpa)latā-
lavāla(valayēna) jaghanacaṃdramamḍalaparivēṣṇa (vitata)tri-
bhuvanavijayapraśasti(varṇa¹parakṛt²kanakapatrēṇa (makarakē-
tōh) sakalahrdaya(baṃdījana)nivāsa(grha)parikhāvalayēna (22)
(sakala)jaga[55]lōcanavihaṃgama(jaghanavāsa)lāsaka(kanaka²)-
śalākāguṇēna [iva] (nava)mēkhalādāmnā pari(kalita)jaghana(stha-
lām³) unnatipayōdharabhārāmṭaritamukhacaṃdradarśanāprāp-
ti(vēdanayē) "va guru(tara)nitāmbabimbapayōdharakuṃbha(ni-
ruddhōbhayapārśva⁴)piḍājanitāyāsēnē "va (mama mūrdhni sthi-
tayōr anayōr iyatpramāṇayō stanakalāśayōh katham mayyē "va
pātō bhaviṣyati 'ti ciṃtayē "va gr̥hitagurukalatrānuśayēnē "va
vidhātur atipīḍa[56]yatō hastapāśajanitāyāsēnē "va) kṣīṇatārātām
upagatēna madhyabhāgēnā⁵ lamkṛtām anuśāgatatna(pūrita)ka-
naka(paruvakābhyām) cūcukamadrasatābhābhyām [atiguru-pari-
nāhatayā patanabhayāt kilitābhyām iva cūcukacchalēna] (vidhinā)
girisārē(ṇē "va cūcukacchalēnā 'tiguruparināhatayā patanabhaya-
kilitābhyām iva hr̥cchayavilēpanacāturikavibhramābhyām) saka-
[57]lāvayava(nirmīti)śēṣalāvanyapumjābhyām iva [hr̥dayataṭāga-
kamalābhyām iva hr̥ccchayakapōlacāturikāvibhramābhyām] rō-
māvalilatāphala(bhūtā)bhyām kaṃdarpa(darpakaśilā)cūrṇapūr-
ṇa(kanaka⁵(23)kalāśābhyām iva hr̥dayataṭākakamalamukulā-
bhyām rōmalatāphalabhūtābhyām⁶ hāralatāmṇālalōbha[58]ni-
linacakraṇvākābhyām hāralatārōmāvaligamgāyamunāsaṃgama-
vyājaprayāgatatābhyām aśēṣajanahr̥dayapatanād iva saṃjāta-
gāuravābhyām) tribhuvanavijayapariśramakhinnasya makarakē-
tōr (viśrama)vijan(āvāsa)gr̥hābhyām payōdharābhyām samud-
bhāsamānām mukhacaṃdra(satata⁷)sannihitasam̐dhyārāgēna
(dvija⁸)maṇirakṣāsiṃdūramudrānukārīṇā [59]nis(saradā 'bhyām-

¹ Cf. *varṇarōmāvalī* in Hall's manuscripts A, G; and *rōmavarṇāvalī* in manuscripts B, E, F.

² So also Hall's manuscript C.

³ So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentators Jagaddhara and Narasimha.

⁴ So also Hall's manuscripts B, F, G, H.

⁵ Trichinopoly ed. omits *kanaka*.

⁶ Trichinopoly ed. omits *rōmalatāphalabhūtābhyām*.

⁷ Cf. *hitasantata* in Hall's manuscripts A, C, F, G, and *hitasantata* in manuscript D.

⁸ So also Hall's manuscripts A, B, C, D, F, G, H, and the commentators Jagaddhara and Narasimha.

tara)rāgēṇē 'va raṃjitēna rāgasāgaravidruma(śakalēṇē ¹) 'vā 'dha-
rapallavēna [upa]śōbhāmānām taruṇa(kāitaka)daḷadrāghīyasā
pakṣmalacaṭulālasēna hr̥day(āvāsa)gr̥hāvasthitahṛccchayavilāsino
gavākṣaśaṃkām (uj)janayatā sarāgēṇā 'pi nirvāṇam [60] (jana-
yatā ²) gatiprasara(ni)rōdhakaśravaṇakṛta(krōdhēṇē) 'vā ('pām-
ga)lōhitēna dhavaḷayatē 'va jagada(khilam) utphullakamalakā-
nanasanātham iva gagana(talam) kurvatā dugdhāmbhōdhisaha-
srāṇi 'vō 'dvamatākumda(kusumanilinām) utpalamālā(m)[lakṣmīm
ivō] upahasatā nayanayugaḷēna bhūṣitām daśanaratnatulā(ru[61]-
m̐dēṇē) 'va nayan(āmr̥tasim̐dhu)sētubam̐dhēṇē ('va) yāuvanaman-
mathamattavāraṇa(param̐ḍakēṇē) 'va nāsāvaṃśēna pariṣkṛtām
vilōcana(kuvalaya ³)bhramarapaṅktibhyām mukhamadanamaṃ-
diratōraṇa(mālikā(24)bhyām) rāgasāgara(vēnikābhyām ⁴) yāuva-
nanartakalāsikābhyām bhrūlatābhyām vi(rājītām ⁵) ghanasama-
[62]yākāśalakṣmīm ivō 'llasad(dhāra)payōdharām jaya[śabda]-
ghōṣaṇā⁶panna(narapati)mūrtim ivō 'llasattulākōṭipratisthitām
suyōdhanadhṛtim iva karṇaviśrāntalōcanām vāmanalilām iva
darśitabalibhaṃgām vṛścikarāśīravisthitim ivā 'tikrāntakanyā-
tulām uśām ivā 'niru[63]ddhadarśanasukhām śacīm iva naṃda-
nēkṣaṇaruciṃ paśupatitāmḍavalilām ivō 'llasaccakṣuśśravasam
(viṃdhyā)ṭavīm ivō 'ttuṃgaśyāmalaku(25)cām vānara[64]sēnām
iva sugrīvāṃgada[upa]śōbhitām bhāsvatālam̐kārēṇa (śvētarōciṣā
smītēna ⁷) lōhitēnā ('dharēṇa ⁸) sāumyēna darśanēna guruṇā ni-
tam̐babim̐bēna (sitēna hārēṇa ⁹) śanāiścarēṇa pādēna [tamasā
kēśapāśēna ¹⁰] (vikacēna lōcanōtpalēna ¹¹) graha(mayām) iva saṃ-
sārabhitticitra[65]lēkhām iva trāilōkya(raṃgasya) rasāyanasi-

¹ So also Hall's manuscripts A, B, C, D, E, F, H, and the commentator Narasimha.

² So also Hall's manuscripts A, B, C, D, F, G, H, and the commentator Narasimha.

³ So also Hall's manuscripts A, B, C, D, E, F, G, H.

⁴ So also Hall's manuscripts A, B, C, D, F, H, and the commentators Jagaddhara and Narasimha.

⁵ So also Hall's manuscripts A, B, C, D, E, F, G, and the commentator Narasimha.

⁶ Cf. *jayaghōṣa* in Hall's manuscripts C, D, F

⁷ Hall's manuscripts C, D, and the commentator Narasimha add this after the next phrase.

⁸ So also Hall's manuscripts A, B, C, D, E, F, G, H.

⁹ Similarly also Hall's manuscripts C, D, and the commentator Narasimha.

¹⁰ Hall's manuscripts B, C, E, F, G also omit *tamasā kēśapāśēna*.

¹¹ So also Hall's manuscripts A, B, C, E, F, G, H.

ddhim iva (yāuvanasya) saṃkalpa(vṛttim¹) iva śṛṅgārasya (saṃ-
kētabhūmim iva lāvaṇyasya) nidhānam iva [66] kāutukasya
[tribhuvana²]vijayapatākām iva makaradhvajasya (ājibhūmim)
iva [manasō 'bhībhūtim iva] madanasya (sammōhinīm) iva (sarv)-
ēṇḍriyāṇām mōhanaśaktim iva (madanasya) vihāraśthalīm iva
sāumḍaryasya (mitravilāsālaya)śālām iva sāubhāgyasya [utpat-
tisthānam iva lāvaṇyasya] āka[67]rśana(maṃtīa³)siddhim iva
(manasijasya) cakṣurbamḍha(namahāuśadhīm⁴) iva manma-
thēṇḍrajālinah tribhuvanavilōbbhanasṛṣṭim iva prajāpatēh [kan-
yakām] aṣṭādaśavarṣadēśīyām⁵ (kanyām) apaśyat⁶ svapnē.
atha tām prītiṣphāritēna caksuṣā pibann iva janitēśyayē⁷ 'va
nidrayā cirasēvitayā⁸ (sa) mumucē. (atha sa prabuddhas⁹) tu
viśasarasī 'va durja[68]navacasī 'va (26) nimagnam ātmānam
(ava)dhārayitum na śasāka. tathāhi kṣaṇam (ākāśē tadālīṅga-
nārtham) prasāritabāhuyugaḷah ēhy ēhi priyatamē (mā gaccha
mā gacchē¹⁰) 'tī dikṣu (vidikṣu¹¹ ca vi)likhitām ivō 'tkirṇām iva
cakṣuṣi nikhātām iva hṛdayē priyatamām ājuhāva. tatas tatrāi
"va śayyātālē (nilinō¹²) niśiddhāśēṣaparijanō datta(kavāṭah) pa-
ri[69]hṛtatāmbūlā[hārā]disakalōpabhōgas tam (divasam) anayat.
tathāi "va niśām api svapnasamāgamēcchayā (katham apy) anāi-
ṣīt. atha tasya priyasakhō makaramḍō nāma katham api lab-
dhapravēśa(darśanaḥ) kaṇḍaprasāyakaḥprahārapaśavaśam kaṇ-
darpakētum uvāca. sakhē kim i[70]dam asāṃpratam asādhū-
janōcitam (ācāram) āśritō 'si. tavāi "tad[caitām] ālōkya vitarka-
(ḍōlāsu) nivasamti samtaḥ. khalāḥ punas (tvadanucitam anīṣtam
ācāram ācaramti). anīṣṭ(ōtpādana)rasōttaram hi (bhavati¹²) kha-
lahṛdayam. kō nāmā 'sya tattvanirūpaṇē samarthah tathā hi
bhīmō 'pi nabakadvēṣi āśīyāśō 'pi mātariśvā atikaṭu[71]kō) 'pi

¹ So also Hall's manuscripts A, J, C, F, H.

² Hall's manuscripts C, D, H also omit *tribhuvana*.

³ So also Hall's manuscripts A, D, F, G, H.

⁴ Cf. *bandhanamahāuśadhīm* in Hall's manuscripts C, D, G, H.

⁵ Tel. ed. 61 and Grantha ed., *varṣīyām*.

⁶ Tel. ed. 61 and Grantha ed., *darśa*.

⁷ Trichinopoly ed., *ciram sēntayā*.

⁸ So also Hall's manuscript D.

⁹ So also Hall's manuscript D.

¹⁰ So also Hall's manuscripts A, B, D, E, F, G, H.

¹¹ So also Hall's manuscripts A, B, C, E.

¹² Cf. *khalairdayam bhavati* in Hall's manuscripts C, D, E, H.

mahārasah sarśapasnēha iva kara(yuga)lālītō 'pi śirasā dhṛtō 'pi na (kāṭavam¹) jahāti. tālaphalarasa ivā 'pāta(27)madhuraḥ (pari-nāmē) virasas tiktaś ca (pādaraja) ivā 'vadhūtō ('pi²) mūrdhānam kaṣāyayati. viṣataru(prasūnam) iva yathā yathā 'nubhūyatē tathā tathā mōha[72]m ēva (dṛḍhayati. nīcadēśanadyā iva na vārivirahō 'sya jāyatē). nidāghadivasa iva bahumatsaras (sumanasām saṃtāpam³) vahati. aṃdhakāra iva dōṣānubamdhacaturah viśvakarmāvalōpanōdyataś ca (rudra iva) virūpākṣaḥ [73] (viṣṇur iva) cakradharah śakrāśva ivō 'ccāīśśravāḥ nadēśajaprasāmsi ca (sa)śarasyē 'va [vi]bhinnasyā⁴ 'pi (satatam) snēham darśa(28)yatō 'pi takrāta iva hṛdayam [74] vilōḍayati. yakṣabalir ivā 'tmaghōṣamukharō maṃḍala(bhramaṇakaś) ca [matta]mā-taṃga iva svavaśālōlamukhō 'dharīkṛtadānaś ca vṛṣabha iva surabhiyānavikalah kāmī 'va gōtraskhalanavi(kalō) vāmādhvā-[75]nuraaktaś ca [a]jīrṇa(rōga⁵) iva kaḷēbarē vacasi maṃdimānam (ud)vahati. vaṃcaka iva (raktaḥ kaṭapalē) vibhāvariraktaś ca parē(29)ta iva [76] baṃdhutāpadarśanaḥ paraśur iva bhadraś-riyam api khaṃḍayati. kuddāla iva daḷitagōtraḥ kṣamābhājah prāṇinaś (ca) nikṛntati. (rati)[77]kila iva jaghanyakarmalagnō hrēpayati sādḥūn. duṣṭaśūrpaśrutir iva kānanarucir anugataṃ apī yavasam (san)tataṃ nā 'numōdatē. abī[78]jād ēva jāyamtē akāṃḍāt⁶ [ēva] prarōhamti khalavyasanāṃkurā durucchēdā(30)ś (ca⁷) bhavamti. asatām [hi] hṛḍi praviṣṭō dōṣalavaḥ karālāyatē satām tu (hṛdayam) na (pra⁸)viśaty ēva yadi (katham api⁹ pra-) viśati [79] (tadā¹⁰) pārada iva (kṣanam¹¹) api na (tiṣṭhati¹²). mrgā iva vinōdaviṃdōś (śramagā¹³ bhavamti sādḥavah). sukham janā

¹ So also Hall's manuscripts B, C, D, E, F, G, H.

² So also Hall's manuscripts C, D, E, F, H.

³ So also Hall's manuscripts A, B, C, D, F, G.

⁴ So also Hall's manuscript D.

⁵ So also Trichinopoly ed. and Śrirangam text; Tel ed. 61 and Grantha ed., *ajīrṇarōga*.

⁶ Cf. *akāṃḍāt prasāranti* in Hall's manuscripts A, B, C, F, G.

⁷ So also Hall's manuscript D.

⁸ So also Hall's manuscripts A, B, F, G.

⁹ So also Hall's manuscripts A, B, C, D, F, G, H.

¹⁰ So also Hall's manuscripts C, D, E, F, G, H.

¹¹ So also Hall's manuscripts A, B, C, D, F, G, H.

¹² So also Hall's manuscripts A, B, C, F, G, H.

¹³ So also Hall's manuscript D, and the commentator Jagaddhara.

(hi bhavādṛśās) śaratsamayā iva [bhavāddṛśā mitrasya hṛdayaṃ¹] haramti na ca (mitra)cētanā visadṛśam upadiśamti. acētanānām api māitrī samucitapakṣe nikṣiptā [tathā[80]hi] mādhyasāi-tyaśucitvasamṭāpaśāṃtibhiḥ payah paya (iti² śabdasāmānyān) mitratām upagatasya (mat)samgamād³ (vṛddhim upagatasya kṣīrasya kvāthē⁴ puratō mamāi⁵ va kṣayō yukta) iti (matvē) 'va vārinā ["pi] kṣiyatē. tad idam aśāṃpratam ācaritaṃ [sakhē] grhāṇa sādhujanōcitam adhvānaṃ. sā[81]dhavō ('pi) dinmōhād [param] utpathapravṛttā (api punar grhītasatpathā⁶) bhavaṃti. ityādi vadati tasmin (makaraṃdē priyasakhē) katham api sma-
raśara[nikara]prahāraparavaśaḥ (kaṃdarpakētuḥ) parimitākṣa-
ram uvāca. vayasya ditir iva śatamanyusamākulā bhavaty (asmādṛśajanacitta)vṛttih nā 'yam upadēśakālah pacyaṃ[31]ta iva (mē⁷) 'ṃgāni [82] kvāthyaṃta ivē 'ṃdriyāni [bhidyanta iva marmāṇi] nissaraṃti 'va prāṇāḥ unmūlyaṃta iva vivēkāḥ naṣṭē ('va⁸) smṛtiḥ [tad] adhunā (tad alam anayā kathayā) yadi ('tthaṃ) sahapāṃsu(kriḍā)sama(sukhaduhkhō) 'si (tan mayā sa-
mam āgamyatām) ity uktvā parijanālakṣita (ēva) tēna sahāi ('va purān⁹) nirjagāma. (tatō 'nēka)nalvaśata(mātram) adhvānaṃ gatvā (tēnā) 'gastyavacanasamhṛta[83]brahmāṃda(khaṃda¹⁰)-
gataśikharasahasrah kaṃdarāṃtar[āl]alatā¹¹grha(prasupta¹²)-
dyādhamithunagitākaraṇanasukhitacamari(gaṇa¹²)māraṇōt(su-
ka)śabara(kula)sambādhakaccha(tataḥ) kaṭaka(taṭagata)karika-
rākṣṭabhagnasyaṃdamā[84]naharicaṃdana(rasā)mōda(gaṃdha)-
vāhigaṃdhavāhaśisīritaśilātalāḥ sucūrapatanabhagnatālaphalā-

¹ Hall's manuscripts C, D, E, H, and the commentator Jagaddhara also omit *mitrasya hṛdayam*

² So also Hall's manuscripts A, B, C, D, H, and the commentators Jagaddhara and Narasimha.

³ So also Hall's manuscripts A, B, C, D, E, F, H, and the commentator Jagaddhara.

⁴ So also Hall's manuscripts C, D, E, G

⁵ Cf. *api punar grhītapathā* in Hall's manuscript D.

⁶ So also Hall's manuscript D.

⁷ So also Hall's manuscript D. ⁸ So also Hall's manuscripts A, B, C, H.

⁹ So also Hall's manuscripts A, C, G, H, and the commentator Jagaddhara

¹⁰ So also Hall's manuscripts C, D.

¹¹ Cf. *grhasukhaprasupta* in Hall's manuscripts A, C, D, F, G and *grhasupta* in manuscript B

¹² So also Hall's manuscripts A, B, C, F, H.

rasārdrakaratalāsvādanōtsukaśākhāmṛga (kaḍambakah ¹) pralamḥamānanirjhar(ōpāmtani)viṣṭa ² jivam(jivaka) mithuna(lihya-māna)vividhaphala[85]rasāmōda(gaṃdha)surabhitaparisaraha sarabhasakēsarisaḥsarakharanakharadhāravidāritamattamātaṃga-kumbhasthalavigaḷita(sthūla)muktāphala(śabaḷa ³)śikharatayā (śikhaiāva)lagnaṃ tārāgaṇam ivō 'dvahan sugrīva iva [86] ṛkṣagavayaśarabhakēsarikumuda(panasa ⁴)sēvyamānapādacchāyaḥ paśupatir iva nā(32)ganiśvāsasamutkṣiptabhūtiḥ janārdana iva vi(kaca)vanamālaḥ sahasrakirāṇa iva saptapatrasyaṃdanōpētaḥ virūpākṣa iva [87] sannihitaguhah śivānugataś ca kāmī 'va kām-tārōśarasānugataḥ samadanaś ca śrīparvata iva sannihitamallikārjunah naravāhanadatta [88] iva priyaṃguśyāmāsanāthaḥ śiśur iva kṛtadhātrīdhṛtiḥ vāsarāraṃbha ivā [gāirika⁵]ruṇaprabhāpāṭalita(patra)vanarājīḥ kṛṣṇapakṣa iva bahulatāgahanah karṇa ivā 'nubhū(33)taśatakōṭidānah bhīṣma iva śi[89]khaṃḍimuktāirardhacaṃdrāir ācita(tanuh) kāmāsūtravīnyāsa iva mallanāga(ghaṭitakāmtāra)sāmōdaḥ hiraṇyakaśīpur iva śaṃbarakulāśrayaḥ gāirikavyājād(upari ⁶)ravirathamārgamārgaṇārtham ivā 'ruṇēnō 'pāśya[90]mānaḥ śikharagatasūryācaṃdramastayā vistāritālōcanō 'gastyamārgam ivō 'dvikṣamāṇah (kuliśakṣataramdhra)-sra(34)stāṃtra(nāla ⁷) iva jaradajagarabhōgāiḥ kumbhakarṇa iva daṃtāṃtarāla(gatāir ⁸) vānara(vyūhāiḥ ⁸) piṇḍā(lakta[91]ka⁹ra-ktapada)paṅktisūcitasam(cāra)śacīpativāravilāsīnīsaṃkētakētakīmaṃḍapaḥ akulinō 'pi sadvaṃśabhūṣitaḥ darśitābhayō 'pi mṛtyuphala(dāyā) saprasthō 'py aparimāṇah sanādō 'pi niś[92]śabdaḥ bhīmō 'pi kīcakasuhṛt pihitāṃbarō 'pi (vi)lasadaṃśukaḥ viṃdhyō (35) nāma [mahā ¹⁰]girir adrśyata. [93] yaś ca pravṛddhagulmatayā (rōgī 'va) drśyamānabahudhātuvikārah. (yaś ca) sādhur

¹ So also Hall's manuscripts D, H.

² Cf. *nirjharasikharōpāntōpavṛta* in Hall's manuscript D.

³ So also Hall's manuscripts A, B, C, D, H.

⁴ So also Hall's manuscript D.

⁵ Hall's manuscripts A, B, C, D, F, H, and the commentators Jagaddhara and Narasimha also omit *gāirika*.

⁶ So also Hall's manuscripts C, D, E, G, H.

⁷ So also Hall's manuscripts C, E

⁸ So also Hall's manuscripts D, E, G.

⁹ Cf. *piṇḍālakṭakāṅkita* in Hall's manuscripts A, B, C, D, G, H.

¹⁰ Hall's manuscripts D, E, G, H, and the commentator Jagaddhara also omit *mahā*.

iva sānugraha-pracāra-prakaṭitamahimā mīmāṃsānyāya iva pihi-
tadigaṃbaradarśanaḥ. yaś ca harivaṃśāir iva puṣkar(ākṣa)pī-
durbhāvarama[94]ṇiyāih rāsibhir iva mīna(makarakulīramithu-
na)saṃgatāih karaṇāir iva śakunināgabhadra-bālavakulōpētāih
(36) dēvakhātāir upasōbhīt(āṃtaḥ¹). yaś ca kusumavicitrābhih
vaṃśapatrapatitābhih sukurālalitābhih puṣp[95]tāgrābhih
(praharṣiṇibhih śikhariṇibhih) latābhih darśitānēkavṛttavilāsaḥ.
yaś ca (samadakala²)haṃsasārasarasitōdbhrāṃt(ōṭkuta)vikaṭa-
(kuṃjakaccha)vyādhūta[vikaca]kamala(ṣaṃḍa)gaṇitamakaraṃ-
dabimḍusaṃdōhasurabhitasalilayā sāyaṃtana(samayamaṃjāt³)-
puṇimdarājasuṃdari [96] (nimna) nābhimaṃḍala (pari)pītasalila-
yā[madamukhararājahaṃsakulakōlāhalamukharitakūlapulinayā]
tatānikaṭa (sthitavikaṭa⁴)mattamātamaṃgagaṃḍa (sthalavigaṇa⁵)-
madadhārā(bimḍuprakara)stabakitasalilayā tīraprarūḍhakētakī-
kānana(patitadhūlinikuruṃbasamjāta)sāikatasukhōpaviṣṭataraṇa-
sura[97]mithunariḍhuvanaḥilāparimaḥasākṣikṛlōpavarayā tatā-
(vatasthavighaṭitāmbhōja⁶ṣaṃḍa)maṃḍapāvasthitajaladēvatā(vi-
gāhyamāna(payasā) tīraprarūḍhavētaṣa(vanā⁷)bhyaṃtara(ni⁸)līna-
dātyūha (madōtkataḥkēli)[98]kuhakuḥārāvakaūtukākṛṣṭasura mi-
thunasamstūyamān(ō(37)pa⁹)bhōgayā upakūlasamjāta(nalīna-
pumja¹⁰)kuṃjapumjita[kulāya]kukkuṭaghaṭāgḥūtkārabhāiravati-
rayā (ātapasēvāsamutsuka)jalamānuṣimṛditasukumāra(tarapuṇi-
nayā) upavana(pavana)ṃdō[99]litataraḥa(tara)taraṃgayā (nalīni)-
nikuṃjapumjaniviṣṭa(duṣṭa¹¹bakōta)kakuṭuṃbinīniḥikṣyamānavṛd-
dhaśapharayā (pōtō)dhānalubdhakōyaṣṭika(skamḥana¹²)bhīma-

¹ So also Hall's manuscript H, and the commentator Naraśimha.

² So also Hall's manuscripts C, D, and the commentator Naraśimha.

³ Cf. *sāyantarasamayamaṃjāt* in Hall's manuscripts A, B, C, E, F, G, and *sāyantarasamayamaṃjana* in manuscript D.

⁴ Cf. *tatānikatavikata* in Hall's manuscripts B, D, F.

⁵ Cf. *gandanirgaṇita* in Hall's manuscripts A, B, D, E, C.

⁶ Cf. *tatāvatasthavighaṭitajambū* in Hall's manuscript D (*vigṛhṇitā* also in manuscript F, *ghatita* in manuscript H).

⁷ So also Hall's manuscripts A, B, F.

⁸ So also Hall's manuscripts A, B, C, E, F, G, H.

⁹ So also Hall's manuscripts C, D, E, F, C, H.

¹⁰ Cf. *kuṇḍapumjapumjita* in Hall's manuscript D.

¹¹ Cf. *nasta* in Hall's manuscripts A, B, and *dhṛṣṭa* in manuscripts C, F: Trichinopoly ed. omits *duṣṭa*.

¹² So also Hall's manuscripts A, E, F, G, and the commentator Naraśimha.

vētasavana(latayā¹) [tarala]taraṃgamālā²saṃ(tarad)uddaṃḍa-
(vāla)da[100]rśanadhāvadaticapalarājilarāji(rājito³)pakūlasali-
layā (khaṃjarīṭa⁴)mithuna(nidhuvana)daśanōpajātānidhigraha-
ṇakāutukakirāta[śa[101]ta]khanyamāna(sthapuṭita)tīrayā krud-
dhayē 'va darśitamukha[vi⁵]bhaṃgayā mattayē 'va (skhalad⁶)ga-
tyā dināraṃbhalakṣmyē 'va vardhamānavēlayā bhāratasamara-
bhūmyē 'va nṛtyatkabamdhayā prāvṛṣē 'va vijṛmbhamāṇaśata-
(38)patrapihita[102]viśadharayā (sakāmayē) 'va kṛtabhūbhṛtsē-
vayā rēvayā priyatamayē 'va prasārita(taraṃga)hastayō 'pagū-
ḍhaḥ. yaś ca

harikharanakharavidāritakum̐bhasthalavikalavāraṇadhvānair
adyā 'pi kum̐bhasaṃbhavaṃ (saṃ)āhvayati 'vō 'ccatālabhujāḥ.

(tatrāṃtarē) makaraṃdas tam uvāca

[103] paśyō 'daṃcadavāṃcadam̐citavapuḥ (pūrvārdhapaścār-
dha)bhāk

stabdhōttānitapr̥sthaniṣṭhītaṃmanāgbhugnāgralāṃgūlabhṛt
daṃṣṭrākōṭīviśaṃkaṭāsyakuharah kurvan saṭāmutkaṭāṃ
(ut)kaṃṭhaḥ kurutē kramaṃ karipatāu krūrākṛtiḥ kēsari.

api ca

utkarṇō 'yam akāṃḍacaṃḍimapaṭus sphārasphuratkē-
sarah

krūrākāraṇāḥavaktra(kuharas) stabdhōrdhvalāṃgūla-
bhṛt

[104] (citrē cā) 'pi na śakyatē (vi)likhituṃ sarvāṃgasam̐kōca-
(bhāk⁷)

(phīṭ)kurvadgirikum̐jakum̐jaraśīraḥ⁸kum̐bhasthalasthōha-
iḥ.

anaṃtaraṃ nīcadēśanadyē 'va nyagrōdhōpacitayā uttaragō(graha-
ṇa)[105]bhūmyē 'va vijṛmbhamāṇabṛhannaḥlayā (kuru)dēśa(dhak-

¹ Trichinopoly ed., *mālayā*.

² So also Hall's manuscripts A, B, C, F, H.

³ So also Hall's manuscript E.

⁴ So also Hall's manuscripts C, F.

⁵ Hall's manuscripts A, B, C, F, H, and the commentators Jagaddhara and Nara-
simha also omit *vz*.

⁶ So also Hall's manuscripts C, D, F.

⁷ So also Hall's manuscripts A, B, C, D, F, H.

⁸ Trichinopoly ed. and Srirangam text, *bṛhat*.

kayē¹) 'va ghana(39)sārasārthavāhinyā vidagdha[jana]madhu-
[pāna]gōṣṭhyē 'va nānāvīṭapī[106]tāsavayā nalakūbaracittavṛtṭyē
'va satatadhṛtaraṃbhayā mattamātaṃgagatyē 'va ghaṃṭāravāvē-
ditamārgayā sadīśvarasēvayē ('va) dūrōdgatabahuphalayā virā-
ṭalakṣmyē 'va "naṃditakīcakaśatayā viṃdhyātavyā (katipayadū-
ram adhvānaṃ²) gatvā kāmīna iva madanaśalākānkītasya (vikarta-
nasyē 'va (40) snigdhaacchāyasya vāikūṃṭhasyē 'va lakṣmībhr̥taḥ
yātrōdyatanṛpatēr iva ghanapatraśōbhītasya vēdasyē 'va bhūri-
śākhālamkṛtasya gāṇikyasyē 'vā 'nēkapallavōjjvalasya³) jaṃ-
būvṛkṣasyā ('dhaś) chāyāyāṃ (sa) viśāśrāma. [107] atrāṃtarē
bhagavān api marīcimālī ātapaklāṃta(vana)mahīśalōcanapāṭala-
maṃḍalaś caramācala(śikharam) āruṇōha. tatō makaramḍaḥ
phalamūlāny ādāya [katham] katham⁴ api tam abhinaṃditāhā-
ra(m)[paricayam] akāṣīt. svayam (api) tadupabhuktaśēṣam
(akārōd aśanaṃ). atha tām ēva priyatamāṃ hṛdayaphalakē
(saṃkalpatūlikayā) likhī[108]tām ivā ['va⁵]lōkayan niṣpaṃdakara-
ṇagrāmah kaṃdarpakētur makaramḍa(viracitē) pallavaśayanē
suṣvāpa. atha [ardha]yāmamātrāvakhāṃḍitāyāṃ (yāmīnyāṃ)
[tatra] jaṃbūtaruśīkharē (mithah kalahāyamānayoś śukaśārīka-
yōḥ) kalakalam śrutvā kaṃdarpakētur makaramḍam uvāca.
vayasya śṛṇuvāś tāvad (anayōr⁶) ālā[109]pam iti. tatō (jaṃ-
būnikūṃjasthitā⁷) śārīkā (kācit cirād āgataṃ śukaṃ⁸) prakō-
patarālākṣaram uvāca. kitava śārīkāṃtaram anviṣya [samā]gatō
'si katham anyathā rātrir iyatī tavē 'ti. (atha) tac chrutvā śu-
kas tām avādīt. bhadre (muṃca kōpaṃ⁹) apūrvā (brhat)kathā
(pratyakṣīkṛtā mayā) tēnā 'yaṃ kālātipāta (iti). atha samupa-
jātakutūha(41)layā śārīkayā (muhur anubadhyamānah kathāṃ¹)
kathayitum ārebhē. [110] asti (maṃdaragiriśṛṅgāir iva pra-

¹ Cf. *dhakkayē* 'va in Hall's manuscript F.

² Cf. *katipayam adhvānam adhvānam* in Hall's manuscript E, *katipayadūram* in manuscript F, and *katipayapadam dūram* in manuscripts A, B.

³ So also Hall's manuscripts B, C, except *rūpācāthasyē* 'va *bhūriśākhālamkṛtasya* instead of *vēdasyē* 'va *bhūriśākhālamkṛtasya*.

⁴ Hall's manuscripts C, D, H also omit the first *katham*.

⁵ Hall's manuscripts C, F, G also omit 'va.

⁶ So also Hall's manuscript F.

⁷ So also Hall's manuscript D.

⁸ Cf. *mā prakōpaṃ kuru* in Hall's manuscripts B, H.

⁹ So also Hall's manuscript C.

śasta¹)sudhādhavaḷāih br̥hatkathā(lambāir²) iva sālabbhaṃjik(ō-
 paśōbhitāih³) vṛttāir iva samāṇavakakrīḍitāih kariyūthāir iva
 samattavāraṇāih sugrivasāinyāir iva sagavākṣāih balibhavanāir
 iva sutalasannivēśāih vēśmabhi[111]r (udbhāsitam⁴) dhanadēnā
 'pi pracētasā (gō)pālēnā 'pi rāmēṇa priyaṃvadēnā 'pi puṣpakētunā
 bharatēnā 'pi śatruḡhnēna ti(42)thiparēṇā 'py ati[112]thisatkāra-
 (pravaṇēna⁵) asaṃkhyēnā 'pi saṃkhyāvatā amarmabhēdinā 'pi
 vīratarēṇa apatitēnā 'pi nānāsavāsaktēna sudarśanēnā 'py aca-
 krēṇa ajāta[113]madēnā 'pi supratikēna (haṃsēnā 'py apakṣapā-
 tinā) aviditasnē(43)hakṣayēṇā 'pi kulapradīpēna agraṃthinā 'pi
 vaṃśapōtēna (agrahēnā 'pi kāvyajīvaḷjñēna) nidāḡhadīvasēnē 'va
 vṛṣa[vi]vardhitarucinā māḡhavirāmadīvasēnē 'va tapasyāraṃbhinā
 [114] (nabhasvatē 'va satpathagāminā vivasvatē 'va gōpatinā
 mahēśvarēṇē 'va caṃdraṃ dadhatā nivāsi⁶)janēnā 'nugatam (gha-
 nāpagamēnē⁷) 'va darsītakhaṃḡdābhrēṇa vēlātātēnē 'va pra-
 vāla(maṃḡdanēna⁸) dēvāṃḡa(44)nājanēnē 'vē 'mḡdrāṇīparicaya-
 vidagdhēna (ḡajēṃḡdrēṇē) 'va pallava[115](vardhita)rucinā kōki-
 lēnē 'va parapuṣṡēna bhramarēṇē 'va kusumēṣulālītēna jalāukasē
 'va raktākṣṡīnipunēṇa (yāyajūkēnē⁹) 'va suratārthinā mahānaṡa-
 bāhu(vanēnē) 'va (baddhabhujamḡgāṃkēna¹⁰) garuḡdēnē 'va vilā-
 sihr[116]dayatāpa(kāriṇā aṃdhakēnē) 'va śūlānām uparigatēna
 vēśyājanēnā 'dhiṣṡhitam kusumapurannāma nagaram. yatra ca
 surāsuramāuḷimālālītacaraṇāravimḡdā śu[117]ṃbhaniśumḡbha-
 (mahāsurabala¹¹)mahāvanadāv(āna^{12a})jvālā mahiṣ[amāh]āsuraḡiri-

¹ Cf. *mandaragurīṡkharāur iva praśasta* in Hall's manuscript A, and *mandarāśr̥n-
 gāur iva praśasta* in manuscript C.

² Cf. *lambāhāur* in Hall's manuscript F, and the commentator Jagaddhara, and
lanibhakāur in manuscript D; Trichinopoly ed., *lambakāur*.

³ So also Hall's manuscripts C, D, F.

⁴ So also Hall's manuscripts A, B, C, D, G, H, and the commentators Jagaddhara
 and Narasimha.

⁵ So also Hall's manuscripts C, F, H.

⁶ So also Hall's manuscripts A, B, C, F.

⁷ Cf. *ghanāpagama* in Hall's manuscripts A, D, and *ghanāgamēnē 'va* in the
 commentator Jagaddhara.

⁸ So also Hall's manuscripts C, F, H, and the commentator Jagaddhara.

⁹ So also Hall's manuscript D.

¹⁰ Cf. *baddhabhujangēna* in Hall's manuscripts C, D, H.

¹¹ Trichinopoly ed. omits *bala*.

¹² So also Hall's manuscript D; cf. *mahāsuravanadāvavajvālā* in manuscript H.

(vara¹)vajra[sāra²]dhārā prañaya(kalaha³)pranatagaṃgādhara-
 jatājūta(kōṭi⁴)skhalitajāhnavījaladhārādhāutapādapadmā bhaga-
 vatī kātyāyanī (caṃḍā)bhi(45)dhānā svayaṃ (nivasati). yasya
 ca parisarē suiāsura(majjanagaḷita⁵makūṭa)kusumara-jōrājiparima-
 la[118]vāhinī pitāmahakamaṃdaludharmadravadhārā dharāta-
 la(patita)sagarasuta[śata]suranagarasamārōhanapunyaṛajjuh(āirā-
 vatakapōlagharghaṇa⁶)kaṃpitataṭa(gata)haricaṃdana(syaṃda-
 mānarasa⁷)surabhitasalilā salīlasurasuṃdarīnītaṃbabimbāhatita-
 raḷitataraṃgā snānāvatiṛṇasaptarṣī(maṃḍalavimala⁸)jatātavipari-
 maḷapunyaṇvēṇī (ēṇī)tilaka(makūṭavikaṭa)jatājūtakuharabhrāmṭi-
 janita(saṃskārē 'va 'dyā 'pi)kuṭilāvartā dharaṇī 'va sārvaḥbāu-
 makarasparśōpabhōgakṣamā jaladakālasarasī 'va gaṃdh(a)[ān-
 dhō]paribhramad⁹bhramara[119]mālānumiyamānājala(mūla)ma-
 gnakumudapuṃḍarikā cchaṃḍōvicitī iva mālīnīsanāthā (gra-
 hapaṅktir iva sūryātma-jōpa śōbhitā sarājahaṃsā ca¹⁰ śaratkāla-
 dinaśrīr ivō 'jvalatkōkanadā prabuddhapuṃḍarikākṣā ca hṛtā)ṃ-
 dhatamasā 'pi tamasānvitā (vīcikalilā¹¹) 'py (46) (avici'cūrgamā
 bhagavatī bhāgīrathī (pra¹²)vahati. yac¹³ ca diśi diśi (saṃtāna-
 katarukusumanikaram iva śikharāvalagnaṃ) tārāganam iva kusu-
 manikaram udvādhbbhih utta[120]ṃbhitajaladāih anāru[kaṇa]-
 kaśābhighātaparavaśaravirathaturagagrāsaviṣamit(āgīa)pallavāih
 caṃdracamūrucaraṇasaṃkrāṃtāmrtakaṇanikaśasēkasamjāta(ba-
 huḷa)sukumāranava(kusuma)kīsalayasahasradarśitākālasaṃdhyā-
 (kāla)vibhramāih bharatacaritāir iva sadārāmāśrītāih mahāvīrāir
 iva nārikēḷidharāih asaṃskrtatarunāir ivā 'tidūrapra(śrayā)(47)-
 kṣāih (tapasvibhir iva japāsaktāih prasādhitāir iva kṛtamālōpaśō-
 bhitāih) [matta]mātaṃgakum̐bhasthala(vi)dāran(ōtsuka)siṃhāir

¹ So also Hall's manuscripts C, F, H.

² Hall's manuscripts B, D, L. H also omit *sara*.

³ So also Hall's manuscripts A, B, D, F, H.

⁴ Cf. *jūtakūta* in Hall's manuscripts A, B, C, F, H.

⁵ So also Hall's manuscript C.

⁶ Grantha ed., *garḡhaṇa*; Trichinopoly ed., *gharḡhaṇa*.

⁷ So also Hall's manuscript D.

⁸ Cf. *vimala* in Hall's manuscripts A, B, E, F, G, H.

⁹ Trichinopoly ed., *gandhōparibhramad*.

¹⁰ Cf. *grahapaṅktir iva sūryānugatā sarājahaṃsā ca* in Hall's manuscript C.

¹¹ So also Hall's manuscript H.

¹² So also Hall's manuscripts A, B, G, H.

¹³ Tel. ed. 61 and Grantha ed., *yata*.

ivō ('tphulla¹)kēsarāiḥ sārīṣṭāir api cirajīvibhiḥ (muniyutāir api madanādhiṣṭhitāiḥ) upavanapādapāi[121]r upasōbhitam aditi-
jaṭharam ivā 'nēkadēvakulādhyāsitaṃ pātālam iva mahābaliśō-
bhitam bhujaṃgādhiṣṭhitaṃ ca (sasurālayam) api pavitraṃ (bhō-
giyuktam) apy (anupadrutaṃ²). (tatra³) [ca] surata(rabhasa)-
khinna (pra)suptasīmaṃtinīratnatāṭaṃka (mukhā)ṃkitaḥbāhudaṃ-
ḍaḥ pracamḍapratipakṣalakṣmīkēśapāśakusumamālā[122] mōda-
surabhitakarakamalah praśastakēdāra iva bahudhānyakārya-
sāmpā(48)dakaḥ (pārtha iva subhadrānvitah sabhīmasēnaś ca
kṛṣṇa iva satyabhāmānuraktaḥ sabalaś ca) śṛṃgārasēkharō nāma
prativasati. yō valabhit pāvako dharmarān nīrṭtiḥ pracētās
sadāgatir dhanadaś śaṃkara ity aṣṭamūrti(dhṛd⁴) apy anaṣṭa-
mūrtiḥ [pārtha iva subhadrōpētaḥ sabhīmasēnaś ca kṛṣṇa iva
satyabhāmōpētaḥ sabalaś ca].

[123] surāṇaṃ pātāsāu sa punar atipuṇyāikahṛdayō
grahas tasyā 'sthānē gurur ucītamārgē sa nīrataḥ.
karas tasyā 'tyarthaṃ vahati śatakōṭipraṇayitāṃ
sa sarvasvaṃ dātā tṛṇam iva (49) (surēṇdraṃ) vijayatē⁵.

[124] jīvākṛṣṭiṃ sa cakrē mṛdhabhuvī dhanuṣaḥ śatrur āsīd
gatāsur
lakṣāptir mārgaṇānām abhavad aribalē (sad⁶)yaśas tēna
labdham
muktā tēna kṣamē 'ti tvaritam aribalāir uttamāṃgāiḥ
praviṣṭā
pañcatvaṃ dvēṣi(sāinyāir gatam) avanipatir nā "pa saṃ-
khyāntaraṃ sah.

[125] yatra [ca] rājani⁷ rājanīticaturē catur(aṃbudhi⁸vēlā)mē-
khalāyā bhuvō nāyakē śāsa(50)ti vasumatīṃ pitṛ(kāryēṣu⁹) vṛṣōt-
sargah śaśinaḥ kanyātulārōhaṇam (prasavēṣu) śūlavvyāghātaciṃtā

¹ So also Hall's manuscripts A, B, C, H.

² Cf. *nirupadrutaṃ* in Hall's manuscripts A, B, C, F, G, H.

³ So also Hall's manuscripts C, D.

⁴ Tel. ed. 61 and Grantha ed., *dhṛg*.

⁵ Also in *Subhāṣṭāvalī* 2631, reading *rasikō* for *hrdayō* and *atyantaṃ sprṣati* for *atyantīham vahati*.

⁶ So also Hall's manuscript A, and the commentator Jagaddhara.

⁷ Tel. ed. 61 and Grantha ed. omit *rājani*.

⁸ So also Hall's manuscripts A, B.

So also Hall's manuscripts D, H.

[dānacchēdah karikapōlēṣu] dakṣiṇavāmakaraṇaṃ din(niścayē-
 ṣu ¹) śarabhēdō dadhiṣu [126] śṛṅgkhalābaṃdhō varṇagrathanāsu
 utprēkṣ(ākṣēpāv) [kāvya]alamkāreṣu lakṣadānacyutis sāyakānāṃ
 kvipāṃ sarvavināśah kōśasaṃkōcah kamalākarēṣu (na janēṣu)
 jāti(vi)hīnatā (mālāsu na duṣkulē) śṛṅgārahāni[127]r jaratkariṣu
 na janēṣu durvarṇayōgah (karṇikādiṣu) na kāmīni[kānti²]ṣu gāṃ-
 dhāravicchēdō rāgēṣu na pāuravanitāsu (mūrchādhigamō (51)
 gānēṣu na prajāsu karmā)bhāvō nīcasēvakēṣu na pari(dhānēṣu ³)
 malināṃbaratvaṃ niśāsu na janēṣu [128] calarāgatā gītēṣu na
 vidagdheṣu vṛṣahānir nidhuvanavilāsu na pāurēṣu bhaṃguratvaṃ
 rāgavikṛtiṣu na cittēṣu anamgatā kāmadvē na parijanē⁴ mārā-
 gamō yāuvan(ōdgamēṣu) na prakṛtiṣu dvijāghātaḥ suratēṣu na
 prajāsu raśanābaṃdhō ratikalahēṣu na dānānumati[129]ṣu adha-
 ra(rāgatā) taruṇiṣu na parijanēṣu (kr̥mtanam) alakēṣu ⁵ na puraṃ-
 dhriṣu nistrimśatvam (asiṣu) na (manassu) karavālanāśō (yōdhēṣu
 na janapadēṣu) param ⁶ (ēvaṃ vyavasthitam. tasya ⁷ ca 'bhūd
 ēvaṃbhūtasya rājā) (52) mahiṣi diggaja[kapōla]mada(rēkhē) 'vā
 'naṃditāliṅgaṇā [130] pārvatī 'va sukumārā (caṃdrarēkhālam-
 kṛtā ca vanarājir iva navamālikōdbhāsitā sacitrakānānā ca apsa-
 rassamhatir iva saṃhatasukēśi samamjughōṣā ca) sarvāṃtaḥpu-
 rapradhānabhūtā anamgavatī nāma ⁸. tayōś ca madhyamōpāṃtē
 vayasi vartamānayōh katham api dāivavaśāt tribhuvanavilōbha-
 nīyākṛtiḥ pulōmatanayē 'vā 'naṃditasahasranētrā (mērugiiṃē-
 khalē 'va sujātarūpā śaranniśē 'vō 'llasattārakā satpariṣad ivā
 'cchidradvijapaṅktibhūṣitā rākṣasakulaśrīr iva mālīyavatsukēśāśō-
 bhītā) tanayā ('bhūd) vāsavadattā nāma. atha sā rāvaṇabhujā-
 (vana ⁹) ivō 'l(asi)tagōti¹⁰ viṃdhyācala iva ma(53)danālamkṛtē
 pārāvāra iva saṃjātalāvanyē naṃdanavana iva sadākalpa¹¹śō-

¹ So also Hall's manuscripts C, D, E, G, H.

² Hall's manuscripts D, F also omit *kānti*.

³ So also Hall's manuscripts A, B, C, D, E, G, H.

⁴ Trichinopoly ed. and Srirangam text. *parivanāṣu*

⁵ Trichinopoly ed., *kamalēṣu*

⁶ Tel. ed. 61 and Grantha ed. *paramam*.

⁷ So also Hall's manuscripts A, B, C, D, E, F, and the commentator Narasimha.

⁸ Grantha ed., *anamgavatīnāmā*

⁹ So also Hall's manuscripts A, B, C, D.

¹⁰ So also Hall's manuscripts A, B, C, F.

¹¹ Tel. ed. 61 and Grantha ed., *kalpaka*

bhitē pavana iva sumanōharē¹) pariṇāmam upayāty api (yāu-
vanē) pariṇayaparāṇmukhī tasthāu. [131] (athāi) "kadā² [tu]
vijṛṃbhamāṇasahakārakōraṇikanikurumbanipatitamadhukaramālā-
madakalajhaṃkāra(humkāra³) janītapathika[janasāṇ⁴]jvaraḥ kō-
maḷamalayaṃārutōddhūtacūtāprasavarasāsāvādakaśāyakaṃṭha-
lakamṭha(kuhakuhārava⁵)bharitasakalādīnmukhaḥ vikacakama-
laśaṃḍa(ni)liyamāna[132]mattakalahamśakulakōlāhala mukharī-
ta[sakala]sarōvaraḥ parabhr̥ta(kharatrōṭi)kōṭipāṭita⁶(pāṭali)kuṭ-
mala[vṛnta]vivaravinirgatamadhudhārāsāśikara[kaṇa]nikara-
(samārabdha)dakṣiṇasamīraṇa(māravāraṇa)vraṇītapathika[jana]
vadhūhṛdayaḥ madhumadamuditakāminī(mukhakamala)gaṃḍū-
śaśīdhu(sēvana)puḷakitavakuḷaḥ madana(raya)paravaśavilāsīnītu-
lākōṭivikaṭacaṭulacaraṇāraviṃḍa(54)[manda]prahāraprahṛṣṭakam-
kēḷitaruśataḥ prati(dīnam) aślīlaprāya(vāihāsika)gīyamānagī-
taśravaṇōtsukaśīdgajanaprārābdhaca[133]rcarīgītākarnana(mād-
yad)anēkapathika(janah) durjana iva satāmarasah duṣkula iva
jātiḥiṇaḥ rāvaṇa ivā 'pītalōhitapalāśaśata(sēvyamānaḥ) mahāśṛṃ-
gārī'va sugaṃḍha(vāhaḥ) surājē'va samṛddhaku[134]valayaḥ vā-
stavika iva [vi]vardhitasukhāśah satkavikāvya(pra)baṃḍha ivā
(nava)baddhatuhinaḥ satpuruṣa iva dōṣānubāṃḍharahitaḥ kái-
varta iva [ā⁷]baddharājivōtpala(jālaḥ) samṛddhakāsāra[śakuni]-
sārtha ivā (naṃḍita)[135]ma(55)ruvakah śakra ivē 'mḍrāṇī(ruci-
rah mahādhīr) ivā 'dharīkṛtadamanakah śīdga ivā 'mlānasubha-
gah vasaṃtakāla ājagāma. [136] atidūrapravṛddhēna madhunā
jagati kō vā na vi(kriyēta) yad atī(muktō) munir api vicakāsa.
kusumaśarasya navacūta(kusumabāṇa)mūlanilīnā madhukar(āva-
ir vilikhitā nāmākṣarapaṅktir) iva rējē. vṛṃtavinirgatavi(kaca⁸-
vicikilavivarē⁹ kūjan) madhukarō makarakētōs tri[137]bhuvana-
vijaya[prayāṇa]śaṃkhadhvanim iva cakāra. navayāvakaṇapaṃka-

¹ Cf. *vindhyācala iva madanādhīsthitē pārāvāra iva sañjātālāvanyē madanavana iva sadā kalpatarunābhīnandīṣ pavana iva sumanōhārāṇi* in Hall's manuscripts B, C

² Cf. *athāi "kadā tu* in Hall's manuscript C

³ Cf. *madakalahumkāra* in Hall's manuscripts A, D, G.

⁴ Hall's manuscripts C, G, H also omit *janasaṇ*.

⁵ Tel. ed. 61 and Grantha ed., *kuhākuhārava*, Trichinopoly ed., *kuhakuḥārīva*.

⁶ Tel. ed. 61, *kharatrōṭipātita*, Grantha ed., *kharatrōṭitapātita*.

⁷ Hall's manuscripts B, C also omit *ā*.

⁸ So also Hall's manuscripts C, E, H.

⁹ Cf. *vicikilavivaraguṇījan* in Hall's manuscript C.

[illegible]

¹ So also Hall's manuscripts B, C, D, G, H.

² Hall's manuscripts A, B, C, D, F, G, H also omit *part*

³ So also Hall's manuscripts B, C.

⁴ Cf. *tatsamānagandham* in Hall's manuscripts A, B, C, F, G.

⁵ Cf. *takrātaśakram* in Hall's manuscripts A, B, and the commentator Narasimha.

⁶ Trichinopoly ed., *jālāvalī*.

⁷ Cf. *dharmillabhāra* in Hall's manuscript D.

⁸ So also Hall's manuscripts A, B, D, E, F, G, H.

⁹ Hall's manuscripts C, E, F, H also omit *nitambini*.

¹⁰ So also Hall's manuscripts C, F.

¹¹ So also Hall's manuscripts A, D, G II.

¹² So also Hall's manuscripts A, B, G

¹³ So also Hall's manuscript F.

taṃ) anēkapihāsa(kathā¹)lāpavidagdha(śṛṅgāra[142]maya²)jana(nicaya)samākulaṃ dahyamāna(mahiṣākṣādisugamdhadravya)-sāurabhākṛṣṭapurōpavanaṣaṭpadaku[asam]ākulaṃ arjunasamarāma iva naṃdighōṣamukharitadigaṃtaraṃ (nṛpāsthānam iva sarājōpahāraṃ tāpasāśramam iva vitānōdbhāsitam triviṣṭapam iva sumanōlaṃkṛtaṃ) maṃcam ārurōha (varārōhā) vāsavadattā. tatra [ca³] kēcit kulāṃkurā iva vi(dita)nagaramaṃḍa(58)nāḥ [143] aparē pāṃḍavā iva (sadvīyacakṣuṣaḥ⁴) kṛṣṇāguruparimilitās (ca) anyē śaraddivasā iva [su⁵]dūrapravṛddh[asukh⁶]āsāḥ itarē (prahartum) udyatā [144] iva svabalārthinaḥ kēcid vyādhā iva śakunaśrāvakāḥ kēcid ākhēṭakā(saktā) iva rūpānusārapravṛttāḥ kēcit jāiminimatānusārīṇa iva tathāgatadhvaṃsinah kēcit khaṃjanā iva (sāṃvatsarika)phaladarśinah kēcit sumērupa(59)risarā iva kārtasvaramayāḥ kēcit [145] [vikaca⁷]kumudākārā iva bhāsvad-darśanamilitāḥ kēcid dhārtarāṣṭrā [146] iva viśvarūpāvalōkanajanitēṃdrajāl(ādbhut⁸)apratyayāḥ kēcid ātmani vāraṇabuddhyā balavamtō 'pi subāhāḥ kēcit pāṇigrahaṇārthinō [147] 'py asukaraṃ manyamānāḥ kēcid adhārī(kṛtā⁹) (60) api sthirāḥ kēcit pāṃḍuputrā iva 'kṣaḥṛdayājñānahṛtakṣamāḥ kēcit bṛhatkathānu(sārīṇa iva) guṇāḍhyāḥ kēcit tiryaggataya (iva) sugamdhavāhāḥ [148] kēcit kāuravasāinikā iva drōṇa(sāstra)sūcakāḥ kēcit (kāiravā)karā iva 'sōḍhasūrabhāsaḥ (kṣaṇam ēvaṃ) sthitāḥ rājaputrāḥ. (sā ca kṣaṇēnāi "tān) ēkāikaśas sam(ā)[149]lōkya viraktahṛdayā (satī) tasmāt (karṇīrathād¹⁰) avatatāra. atha tasyām ēva rātrāu [svapnē] vālinam iva 'ṃgadōpaśōbhitam kuhū(mukham¹¹) iva hārikamṭhaṃ kanakamṛgam iva rāmākarsānanipuṇaṃ jaya[150]m-tam iva vacanāmṛtānaṃditavṛddhaśravasaṃ kṛ(61)ṣnam iva kaṃ-

¹ So also Hall's manuscripts A, B, C, D, F, H.

² So also Hall's manuscripts A, B, C, D, F, H.

³ Tel. ed. 61, Grantha ed., and Trichinopoly ed., *atra*; Hall's manuscripts D, E, F, G, H also omit *ca*.

⁴ Cf. *dviyacakṣuṣaḥ* in Hall's manuscripts A, B, H.

⁵ Hall's manuscripts C, D, F also omit *su*.

⁶ Hall's manuscripts A, B, H also omit *sukha*.

⁷ Hall's manuscripts A, B, C, D, E, F, H also omit *vikaca*.

⁸ So also Hall's manuscripts A, B, C, F, G, H.

⁹ So also Hall's manuscripts A, B, C, H, and the commentator Jagaddhara.

¹⁰ So also Hall's manuscripts C, F, H.

¹¹ So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentator Jagaddhara.

saharṣam na kurvaṃtaṃ mahāmēgham iva vilasatkarakaṃ (sa-
mudram iva mahāsatvatējōyuktaṃ mālinyā kabarikayā tuṃga-
bhadrāyā nāsikayā śōṇēnā 'dharēna narmadayā vācā gōdayā
bhujayā svarvāhinyā kīrtyā ca puṇyasarinmayam iva) ādikāṃ-
dam (śṛṅgārā¹)pādapasya [ā²]rōhaṇagirim (sakalaguṇaratna³-
samūhasya⁴) prabhava(śāilam) suṃdara(kaṃḍarpa⁵)kathānadinām
surabhimāsaṃ vāidaghyasahakārasya ādarśatalam (sāuṃdarya-
sya prathamamūlam) [151] vidyālatānām svayaṃvarapatiṃ (sa-
rasvatyāḥ⁶) spardhā(graḥam kīrtilakṣmyōḥ⁷ mūla)grḥam śīla-
sāmpadām kōśa(grḥam) mahāsāuṃdarya(dhanasya) tribhuvana-
(ramaṇīyā)kr̥tiṃ (kaṃcid) yuvānaṃ dadarśa. sa [ca] cintāmaṇi-
nāmnō rājñas tanayah kaṃdarpakētur (iti) svapna ēva (tan)nā-
mādikam (aśṛṇōt). anantaṃ ahō prajāpatē rūpa(62)nirmāṇa-
kāuśalam [idaṃ] manyē svasyāi 'va [152] nāipunyaśyāi ('katra)
darśanōtsukamanasā (vēdhasā) jagattrayasama(vāya)rūpapara-
mānūn ādāya viracitō 'yam (iti) anyathā katham ivā 'sya kām̐ti-
viśēṣa idr̥śō bhavati. vṛthāi 'va damayaṃtī naśasya kṛtē [153]
(vanē) [vāsa]vāiśasam [av]āpa. mudhāi 'vē 'm̐dumatī mahiṣy
apy ajānurāgiṇī babhūva. (vi)phalam ēva duṣyaṃtasya kṛtē
(durvāsasaś śāpam anubabhūva śakumṭalā). nirarthakam (ēva⁸)
madanamaṃjarī⁹ naravāhanadattaṃ cakamē. [154] niṣkāraṇam
ēva (mērugirinitambē ūrugarima¹⁰nirjita)raṃbhā raṃbhā naḷakū-
baram acikamata¹¹. (vyartham) ēva dhūmōrṇā (svayaṃ)svayaṃ-
varāṛtham (āgatēṣu dēvagaṇēṣu) [155] dharmarājam (ācakāṃkṣē¹²).
ṛddhis tu niṣprayōjanam ēva gaṃdharvayakṣēsu kubēram āsa-
sāda. ahētukam ēva pulōmatanayā dēvēṃdrāsaktacittā babhū-
va. iti bahuvidham (cīṃtayitvā) viraha(63)murmur(āgni)ma-
dhyam adhirūdhē 'va (madanadāvā)gniśikhākabalitē 'va (va-

¹ So also Hall's manuscripts A, B, C, D, F, G, H.

² Hall's manuscripts A, B, C, D, F, H also omit ā

³ So also Hall's manuscripts A, B, C, D, F, G, H.

⁴ So also Hall's manuscript D.

⁵ So also Hall's manuscripts A, B, C, D, E, F, G, H.

⁶ So also Hall's manuscript D.

⁷ Trichinopoly ed., *madanamaṃjarī*.

⁸ So also Hall's manuscripts C, D, G, H.

⁹ Tel. ed. 61, Grantha ed., and Hall's manuscript E have *acikamata*

¹⁰ Srirangam text, Trichinopoly ed., Hall's manuscripts A, E, F, G, H, and the commentator Jagaddhara have *ācakāṃkṣa*.

saṃta)kālāgni(śikhāgrhītē 'va dakṣiṇamāruta)rudrapāvakagrastē
 'va (unmāda)pātāla(gr̥haṃ) praviṣṭē 'va śūnyakaraṇagrāmē ('va¹
 vartamānā) hṛdayē (vi)likhitam iva utkīrṇam iva pratyuptam iva
 kīlitam iva nigalitam iva vajra(sāra)ghaṭitam iva asthipaṃjara-
 praviṣṭam iva (majjārasaśabaḷitam iva marmāṃtarasthitam) iva
 prāṇaparītam iva aṃtarātmāna[156]m adhiṣṭhitam iva rudhir(ā-
 śayē²) dravibhūtam iva palalasaṃvibhaktam iva kaṃdarpakē-
 tum manyamānā unmattē 'vā ('mdhē 'va) badhirē 'va mūkē 'va
 śūnyē 'va nirast(ēmdriya)grāmē 'va mūrchāgrhītē 'va grahagrastē
 'va yāuvasasāgara(taraḷa)taraṃgaparamparā(paritē) 'va rāgaraj-
 jubhiḥ (parivāritē³) 'va kaṃdarpakusumabāñāiḥ kīlitē 'va śrṃgā-
 rabhāvanāviṣa(rasa⁴)(64)ghūrṇitē 'va rūparibhāvanāśālya(ki-
 litē) 'va malayānilāpahṛtajivitē 'va (bhavaṃtī sā⁵ hā priyē) sakhy
 anaṃgalēkhē vitara hṛdayē mē pāṇipadmaṃ dussahō 'yaṃ vira-
 hasaṃtāpaḥ mugdhē madana[157]maṃjari siṃcā ('ṃgāni) caṃ-
 dana(vāriṇā) saraḷē vasaṃtasēnē saṃvṛṇu kēśapaśaṃ taraḷē ta-
 raṃgavati vikirā ('ṃgēṣu kaitaka)dhūlim vāmē madanamālīni
 vijaya śāi(vālakalāpēna) capalē citra(rēkhē vicitrapatē⁶ vilikha)
 citta(cōraṃ) janaṃ (bhāmini) vilāsavati (vikṣipā⁷ 'vayavēṣu)
 muktācūrṇanikaraṃ rāgiṇi rāgalēkhē sthagaya naḷinidaḷa(nica-
 yēna) payōdharabhāraṃ (su⁸)kāṃtē kāṃtimati (maṃdaṃ) maṃ-
 dam⁹ apanaya bāṣpabimḍūn (yūthikē yūthikālaṃkr̥tē saṃcārāya
 kadaḷidaḷatālavṛṃtēnā "rdravātān) [158] ēhi bhagavati nidrē
 anugṛhāṇa māṃ dhig imdriyāir aparāiḥ kim iti lōcanamayāny
 ēva (na kṛtāny aṃgāni) vidhinā bhagavan kusumāyudha (tavā¹⁰)
 'yam aṃjalir [tē] anu(vaśō) bhava bhāvavati (mā)dr̥śē janē [159]
 malayānila surata(mahōtsava¹¹)dikṣāgurō vaha yath(ēṣṭam) apa-
 gatā mama prāṇā iti bahuvidhaṃ bhāṣamāṇā (vāsavadattā) sa-

¹ So also Hall's manuscripts B, E, F, H.

² Cf. *rudhirāśayaḍravī* in Hall's manuscripts C, H.

³ So also Hall's manuscript F.

⁴ Cf. *śrṃgārarasabhāvana* in Hall's manuscripts D, G, H.

⁵ Tel. ed. 61, Grantha ed., and Śrirangam text omit *sā*.

⁶ Trichinopoly ed. and Śrirangam text, *citrapatē*.

⁷ So also Hall's manuscripts A, B, C, F, H.

⁸ So also Hall's manuscripts A, B, C, D, F, H.

⁹ Cf. *mandamanda* in Hall's manuscripts A, C, D, F, G, H.

¹⁰ Cf. *añjalis tavā 'nucarō* in Hall's manuscripts C, D.

¹¹ So also Hall's manuscript D.

khījanēna samam mumūrca. (sapadi) parijana(prayatnāt gr̥hita-jīvā) [sati¹] kṣaṇam atīśīśiraghanasāraras(ākul)anīmnagā[kula]-pulinē kṣaṇam atituhinamalayajarasasaritparisarē kṣaṇam (atīlōhitakanakāraviṃdakadaṃba) parivāritasaras(ta(65)ṭcamādana)-[160]viṭapicchāyāsu kṣaṇam anilōl(lasita)daḷēsu kadaḷikānanēsu kṣaṇam kusuma(pravāḷa)śayyāsu kṣaṇam naḷinīdaḷa(prastarēsu kṣaṇam tuṣārasamghātāśīśiritaśīlātālēsu parijanēna² nīyamānā) praḷayakālōditadvādaśaravikiraṇakalāpativraviraḥ(ānaladaḥyāmānā) atikṛśa(prānām) iva tanuṃ bibhratī (sā 'balā) māmda-(māmdam) āṃdōlita[161]dugdhasiṃdhutaraḷataramgacchaṭādha-vaḷahāsacchuritādharapallavaṃ tanmukhāravīṃdam dvijakulam iva śrutipraṇayitadikṣaṇayugaḷam sahaḷasūabhīmukhaparīmaḷ(ā-mōdam³) āghrātukāmē 'va [su]dūravinirgatā (tan)nāsāvamśa-lakṣmīḥ kaḷamkamuktēmdukalā(kalāpakōmaḷapiyyūṣa⁴)phēna-[paṭala]pāṃḍurā⁵ (tad)dvijapanktiḥ [tad a]dṛṣṭacaram anamgam (atīśāyī⁶tadrūpaṃ) dhanyāni tāni sthānāni⁷ tē [ca] janapadāḥ (punyāḥ tāni) nāmākṣarāṇi [ca⁸] [162] sukṛtabbhāṃjī yāny amunā pariṣkṛtāni 'ti muhur muhur[pari]bhāvayaṃti [dikṣa vidīkṣu] (vi)li-khitam iva nabhasi [utkīrṇam iva vi]lōcanē pratibimbītam iva citra-(paṭē⁹) purōdarśitam iva¹⁰ (tam) itas tatō vilōkayaṃti vyatīṣṭhata. atha tasyās (tamālikā nāma śārikā) tat(priya)sakhībhis (samam samā¹¹)lōcyā kaṃdarpakētu(bhāvam) ā[163]kalayitum (prēṣitā). (sā 'pi) mayā [ēva] sārddham (āgatā) 'trāi 'va tarōr adhasat tīṣṭhatī 'ty uktvā virarāma. atha (tac chrutvā¹² kaṃdarpakētus) saharṣam (sam)utthāya tamālikām (ā(66)hūya) viditavṛttāṃtām akarōt. sā (tasmāi) kṛtapraṇāmā [makarandāya] patrikām upā-nayat. atha (makaramḍus) tām (ādāya) svayam ēvā 'vācayat.

¹ Hall's manuscripts C, D, H also omit *sati*.

² So also Hall's manuscript D.

³ So also Hall's manuscripts A, B, D, E, F, G, H.

⁴ So also Hall's manuscripts A, B, C, E, G, H.

⁵ Tel. ed. 61 and Grantha ed., *pāṃḍurā*.

⁶ Srirangam text and Trichinopoly ed., *adṛṣṭacaram anamgītītyi*.

⁷ Srirangam text and Trichinopoly ed., *tāni dhanyāni sthānāni*.

⁸ Hall's manuscripts E, G also omit *ca*.

⁹ So also Hall's manuscript D.

¹⁰ Trichinopoly ed., *prātibimbītam ita lōcanē purōdarśitam ita citraṇā*.

¹¹ So also Hall's manuscripts A, B, D.

¹² So also Hall's manuscript D.

[164] *pratyakṣadrṣṭabhāvā* 'py *asthīrahṛdayā* hi *kāminī* bhavati
svapnānubhūtabhāvā dṛḍhayati na *pratyayaṃ* yuvatih.

tac chrutvā *kaṃdarpakētur* *amrtārṇava*(ni)magna(m) *iva* *sarvā-*
naṃdānām *uparivartamāna*(m *ivā* "tmānaṃ manyamānō¹ maṃ-
*damaṃdam*²) *utthāya* *prasāritabāhuyugaḷas* *tamālikām ā*(*lilingē*).
 [atha] *tayāi* "va (ca) *sārdhaṃ* *kiṃ* *karōti* *kiṃ* *vadati* *katham āsta*
ityādi sakalaṃ vāsavadattāvṛttāntaṃ (sa) *prcchan* [tatra *tām ni-*
śāṃ] (*taṃ*) *divasaṃ* [api] (*tatrāi* "vā) 'tivāhya (tasmāt *pradēśāt* *tayā*
*sahō*³ 'ccacāla *sasuḥṛt* *kaṃdarpakētuḥ*). [165] *atrāṃtare* *bha-*
gavān *api* *maricimālī* [taṃ] *vṛttāntam* (*imaṃ*) *kathayitum* (*iva*)
*madhyama*⁴ *lōkam* *avatatāra*. *atha vāsaratāmracūḍacūḍacakrā-*
kāraḥ *cakravāka*(*hṛdaya*⁵) *saṃkrāmitasaṃtāpatayē* 'va *maṃdi-*
mānam *udvahann* (*astagiri*) *maṃdārastabakasumḍaraḥ* *siṃdūra-*
*(rājiraṃjita*⁶) *surarājakuṃbhikuṃbhavibhramam* *bibhrāṇaḥ* *tām-*
ḍavacaṃḍavēgōcchalitadhūrjaṭijatājūṭa (*makuṭavikaṭa* *ba d d ha*⁷) -
baṃdhura [vi[166] *kaṭa*] *vāsukibhōgamaṇitāṭaṃkasanābhimaṇḍa-*
laḥ *saṃdhyā*(*sīmaṃtinī*⁸) *sa*(67) *rasayāvaka*(*patra*⁹) *cāruḥ* *vārūnī-*
vāravilāsini[*aruṇa*¹⁰] *maṇikuṃḍalakāntiḥ* *kālakaravāḷa*(*saṃchin-*
na) *vāsaramahiṣaṃdhacakrākāraḥ* [167] (*madhura*) *madhu*(*pū-*
ṇaṃ *kapālam*) *iva* (*gagana*) *kapālīnaḥ* *amlānakusumastabaka*
iva *nabhaśśriyah* (*puṣpastabaka* *iva*) *gaganāśōka*(*tarōḥ*) [*iva*] *ka-*
naka[*maya*¹¹] *darpana* *iva* *praticivilāsinyāḥ* (*bhadra* *iva* *vārūnī-*
saṃgataḥ *sarāgaś* *ca* *durvidagdha* *iva* *parityaktavasuh* *saviṣādaś*
ca śākya *iva* *raktāṃśukadharāḥ* *sūrīr* *iva* *saṃjñōpētaḥ*) *bhagavān*
dinamaṇir (*aparākūpāra*) *payasī* *taraḷataraṃgavēgōcchalitavidru-*

¹ Cf. *parivartamānam ātmānam manyamānō* in Hall's manuscript D.

² So also Hall's manuscripts A, B.

³ So also Hall's manuscript D.

⁴ Trichinopoly ed. and Srirangam text, *madhyama*.

⁵ So also Hall's manuscript F.

⁶ Cf. *siṃdūrarāṇjita* in Hall's manuscripts A, B.

⁷ Cf. *jūṭamukutakōṭibandha* in Hall's manuscript D.

⁸ Cf. *sārandhrī* in Hall's manuscript F, and the variant reading *purandhrī* recorded by Śivarāma.

⁹ Cf. *patācāru* in Hall's manuscripts B, C, H, and the commentator Jagaddhara; also *patācāru* in manuscript D, and the commentator Narasimha.

¹⁰ Hall's manuscripts B, C, D, H also omit *aruṇa*.

¹¹ Hall's manuscripts A, B, C, D, F, H also omit *maya*.

maviṭapākṛtir mamajja. (tatah¹) kramēna [ca] [168] rajō[vi²]-
luṭhitōtthitakulāyārthi [paraspara] kalahavikalakalaviṃkakulaka-
lakalavācāśikharēṣu śikhariṣu vasati(sā³)kāmṃkṣēṣu dhvāmṃkṣēṣu
anavaratadahyamānakāl(āgaru)dhūpaparimaḷōdgārēṣu vāsāgāra-
(jālavivarēṣu) dūrvāmṃcitataṭinītaṭaniviṣṭa(gc⁴)
prastūyamāna[kāvya⁵]kathāśravanōtsukaśiṣūjanakalakala(ravōt-
kupitasamṛddhēṣu) vṛddhēṣu ālōlikātaraḷarasanābhīḥ kathita(ba-
hu)kathābhīr jaratībhīr a(68)tilaghu[169]kara(tāḍana⁶)janita (su-
khābhīr⁷ anugatē⁸) śiśayiṣamānē śiśujanē viracitakaṃdarpamu-
drāsu kṣudrāsu kāmukajanānubadhyamānadāsījanavividhāślila-
(vacāś)śrutivirasī(kṛtāsu⁹ kāmīniṣu) saṃdhyāvamdanōpaviṣṭēṣu
śiṣṭēṣu rōmaṃthamaṃtharakuraṃga(kuṭumbā)dhyāsyamānamra-
diṣṭhagōṣṭhīnaprṣṭhāsv aranyasthalīṣu nidrā(vidrāṇa)drōna(kāka)-
kula(kalīla¹⁰)kulāyēṣu (grāmatarunicayēṣu) [170] kāpēyavikalaka-
pikula(kalilēṣv) āśrama(drumēṣu kalakalavikalabakakulēṣv āra-
mataruṣu) nirjigamiṣati jarattarukōṭarakuṭīrakuṭumbīni kāuśika-
kulē timiratarjananirgatāsu dahanapraviṣṭadinakara(śākhāsv¹¹)
iva [pra¹²]sphurantīṣu dīpa(śikhāsu¹³) mukharitadhanuṣi varṣati
śaranikaram [anavaratam] aśēṣa(sāṃsār[171]kaśēmuṣmuṣi ma-
karadhvajē surat(ākālpāraṃbha¹⁴)śōbhīni śaṃbhaḷibhāṣitabhāji
bhajati bhūṣāṃ bhujiṣyājānē sāiraṃdhrībadhyamānaraśan(ākālpā)-
jalpāka(jaghanāsu¹⁵) janīṣu viśrāṃtakathā(69)nubamḍha[172]tayā
pravartamāna(kathaka¹⁶)janagrāhagamanatvarēṣu catvarēṣu samā-
(sādita)kukkuṭēṣu (kirātajana)niṣkuṭēṣu kṛtayaṣṭisamārōhaṇēṣu

¹ So also Hall's manuscript D, and the commentator Narasimha.

² Hall's manuscript C also omits *vi*.

³ So also Hall's manuscripts A, B, C, D, E, F, G, H.

⁴ Cf. *mbaddhagōṣṭhīkavīdagdha* in Hall's manuscripts A, B, C, D, E, F, G, H.

⁵ Hall's manuscript D also omits *kāvya*.

⁶ So also Hall's manuscripts A, B, C, D, F, G, H.

⁷ So also Hall's manuscripts B, C, F.

⁸ So also Hall's manuscripts A, B, C, E, F, G, H.

⁹ Cf. *kṛtāsu* in Hall's manuscript D.

¹⁰ So also Hall's manuscripts C, D, H, and the commentator Jagadīdhara.

¹¹ So also Hall's manuscripts A, B, C, D.

¹² Hall's manuscripts A, B, C, D, G, H also omit *pra*.

¹³ So also Hall's manuscript A. ¹⁴ So also Hall's manuscripts A, B, C, D, F, H.

¹⁵ So also Hall's manuscripts A, B, C, D, F, G, H.

¹⁶ So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentator Jagadīdhara.

iva ghanatara(nīla)madhukara[178](paṭalāih mēcakitam iva¹) pē-
cakikipōla(gaḷita)dānadhārāsīkarāih puṃjīkṛtam iva vitatatamāla-
(kānana²cchaṭā)cchāyāsu (nī)liyamānam iva kajjala(rasa³)śyāma-
bhōgibhōgēṣu prāvaranam iva rajanīpāmsulāyāḥ palitāuśadham
iva vṛddhavāra(yōṣitām) apatyam iva rajanyāḥ suhr̥d iva [179]
kalikālasya mitram iva durjana(hṛdayānām⁴) bāuddha(siddhām-
tam⁵) iva pratyakṣadravyam apahnuvānam [timiram vyajrmbhata]
muditam iva [ati⁶]mattamātamga(gaṃḍhasthalē) phalitam iva 'tisā-
m̐dra(bahuḷa)cchada(vitata⁷)tamāla(kānana⁸sphuṭapātāvōtkāṭavi-
śamkāṭānēkaviṭapivīṭapōtkāṭa⁹sphuṭakusumaputapihita¹⁰padaṣat-
padāvalīṣu¹¹pari)sphuritam iva [atikānta]kāṃtā[jana]ghanatara-
kēśa[pāśa¹²]saṃhatāu (unmilitam) ivē 'm̐dranīla[mani]rāsmibhih
ati[180]śayamāmsaḷitam ivā 'vata(taṭēṣu) sātōpam ivā¹³ [sphuta-
pātāvōtkāṭaprakāṭaviśamkāṭakuṭajaviṭapōtkāṭavinaṭitaṣatpadāliṣu]
(ti)ghanataraghōraghasmaraviśadharabhōga(bhāsuramada)bhara-
matta¹⁴daṃtīdaṃta[181]dyutitarjana(jarjharitatamaṃ [tamaḥ]
divākarōdayāraṃbhanam) iva saṃkucāt(kuvalayaṃ asatām ma-
hattvam iva tiraskṛtasakalām̐taraṃ nimilannīlōtpalavyājaracitām-
jalipuṭēna namad ivā "gatām) tamīm (timiram arājata. atha)
kṣaṇēn(āi "va) saṃdhyātām̐dava(ḍaṃbarō)cchalitamahānata(72)-
jaṭājūtākūṭakuṭīla(skhalana)vivartitajahnukanyāvāridhārābīṃdava
iva (pra)kīrṇāḥ dur(bharadharanī)bhāra[bhara]bhugnabhīmadin-
[matta¹⁵]mātamga(gaṃḍa)maṃḍala(vi)mukta[182]śīkaracchaṭā iva
(tatāḥ¹⁶) atidaviyōnabha(sthala¹⁷)bhramanakhinna(ravituramgamā-

¹ So also Hall's manuscripts A, D, F.

² So also Hall's manuscripts B, C, D, E, F, G, H.

³ So also Hall's manuscripts A, B, C, D, F.

⁴ So also Hall's manuscripts C, D, F.

⁵ So also Hall's manuscripts A, B, C, D, E, G, H.

⁶ Hall's manuscripts A, B, C also omit *ati*.

⁷ So also Hall's manuscripts A, B, C, F, G, H.

⁸ Trichinopoly ed. *kānani sātōpam iva*.

⁹ Cf. *śamkāṭānēkaviṭapivīṭapōtkāṭa* in Hall's manuscript.

¹⁰ Trichinopoly ed., *mūḍita*.

¹¹ Hall's manuscripts C, D, G, H, and the commentators also have *āvalīṣu*.

¹² Hall's manuscripts D, E, H also omit *pāśa*.

¹³ Trichinopoly ed. omits *sātōpam iva* ¹⁴

¹⁵ Hall's manuscripts A, B, C, D, F, G,

¹⁶ So also Hall's manuscript D

syavivarāṃta)phēnastabakā iva (viśīrṇāḥ ¹) gaganamahāsaraḥ ku-
muda(saṃdōha)saṃdēha(dāyinaḥ) viśvaṃ gaṇayatō [vi]dhātus
śaśikaṭhinīkhaṃḍēna tamōmaśīśyāmē ajina iva (viyati ²) saṃsā-
rasyātīśūnyatvāt śūnyabhiṃdava iva vi(likhitāḥ) jagattrayavi(jigī-
ṣā)vinirgatasya makarakētōḥ .rati[183]kara[tala]vikīrṇā (iva lā-
jāṃjalayaḥ ³ guḷikā)straguḷikā iva (vikṣiptāḥ) puṣpa(dhanaṣaḥ)
viyadamburāśīphēnastabakā iva (vitatāḥ) rativiracitā gagan(āṃ-
kaṇḇ) ātarpaṇapañcāṃguḷaya iva vikīrṇāḥ vyōma(tala)lakṣmī-
hāramuktānikarā iva (vicchinnāḥ harakōpānaladagdha-kāma ⁴)citā-
cakrād ⁵ vātyā(vēśaviprakīrṇāḥ) kāmakikasa[184]khaṃḍā iva ti-
mirōdgama[dhūma]dhūmaḥsaṃdhyānalaparitaptagagana(mahā-
nasa)sthālī[kaṭāha]bharjyamāna(sphuṭita)lāj(ānukārās ⁶ tārā) vya-
rājaṃta. tābhiś (śvitri) 'va viyad aśōbhata. (dīrghatar)ōcchvā-
saracanākulaṃ (saṃ ⁷)ślēśavaktra(cakra)ghaṭanāpaṭu sat(kāvya)-
viracanam iva ca(73)kravākamithunam atī[185]vā 'khidyata. ka-
malinī[vana]saṃcaraṇalagnamakaramḍabhiṃdusandōhalubdhamu-
gdhamukharamadhu-karamālāsabalagātram kālāpāsēnē 'va (mūrti-
mad)rāmaśāpēnē ('vā) "kṛṣyamānaṃ cakravākamithunaṃ vija-
ghaṭē. ravivirahavidhurāyāḥ [186] kamalinyā hṛdayam iva dvi-
dhā papāṭa cakravākamithunaṃ. āgamiśyatō himakaradayitasya
pārsvē saṃcaraṃti kumudinyāḥ bhramaramālā dūti 'vā 'lakṣyata.
tārakā(nayanajalabhiṃdu)vyājād astaṃgatasya divākara(dayitasya)
śōkād iva [sthūlāśrubindubhiḥ ⁸] kakubhō vyarudan. bhāsvatō
nijadayitasya virahād abhinavakīṃjalkarājivyājēna (śōkānala)-
murmurō [iva] (naḷina)kōśahṛdayē jajvāla. (tatō) raviraśmi(da-
vāgni⁹bhasmikṛta)[187]nabhōvanamaśīrāśīr iva śrutivacanam iva
(kṣapita¹⁰)digambaradarśanam (kṛṣṇam api tiraskṛtavīśvarūpabhā-

¹ Cf. *śīrṇā* in Hall's manuscript B.

² So also Hall's manuscripts A, B, C, D, F, G, H.

³ Cf. *vikīrṇā lājāñjalaya* in Hall's manuscript D.

⁴ So also Hall's manuscripts C, D.

⁵ Trichinopoly ed., *cakrāc candrād*.

⁶ Cf. *sphuṭitalājyabījānukārā* in Hall's manuscripts B, C, F, H, and the commenta-
tor Jagaddhara.

⁷ So also Hall's manuscript D, and the commentators Jagaddhara and Narasimha.

⁸ Hall's manuscripts D, E, H also omit *sthūlāśrubindubhiḥ*.

⁹ So also Hall's manuscripts B, C, G.

¹⁰ Cf. *kṣata* in Hall's manuscripts A, F, H.

va¹viśeṣaṃ) sadyō drāvita(rājatapaṭadravapravāha) iva śāivaiam
 aṃdhakāraṃ [vy]ajrmbhata. (atha) kṣaṇēna [ca] kṣaṇadāiāja(kā-
 nyākamtuka iva) kaṃdarpakanakadaipaṇa² (iva) udayagiribālama-
 ṃdārapuspastabaka (iva) pīāci(mahilā(74)lalāmalalāṭa³tataghaṭita-
 baṃdhūkakakusumatilaka)[188]cakrākāraḥ kanakakuṃḍalam iva
 nabhaśśriyaḥ (dig)vadhūprasādhikāhastastālaktaka(pimḍa⁴) iva
 gaganasāudha(talāśātakum̐bha)kum̐bha iva prasthāna(maṃgaḷa)-
 kalaśa iva (makarakētōs tribhuvanavijayāiṣiṇaḥ) [kandarpakārta-
 svaratūṇamukhakāntitaskaraḥ prācyasāilaśikhaiāgraprārūḍhaja-
 pākusumacchaviḥ svacchakuṅkumapiṇḍapūrṇa[189]pātram iva
 niśāvilāsinyāḥ] kuṃkumārūṇ[āik]astanakalaśa ivā "khaṃḍalāśā-
 ṃganāyāḥ (garuḍa) iva harinādhīṣṭhitah rāma iva lakṣmaṇānvitah
 (vānarēṃdra ivā 'nuraktatārah vṛṣabha iva iōhinīpriyah) surājē
 'va raktamaṃḍalah (mṛdukarasahitaś ca jāmbavān iva ṛkṣapari-
 vṛtaḥ) rajanīpatir udayam āsāda. [tataḥ] kāmīnīrḍayasamkrā-
 mita iva (cakrā)ṃganā(nayanayugaḷa)pīta[190] iva raktakumuda-
 kōś(ā)līḍha iva kṣīnatāṃ (gataḥ) kṣaṇadā(karagatō) rāgaḥ. ana-
 m̐taraṃ śarvarivrajāṃganāviśkr̥ta(nūtana)navanītasvastika iva
 (mṛgacchāyā)mudrita[mukura⁵] ivā ("darśaḥ) śvētātāpatram iva
 makarakētōḥ daṃta(pāṇi)cakram iva viyanmahā(khaḍgasya) śvē-
 tacāmaram iva madana[191]mahārājasya (bāla)puḷinaṃ iva niśā-
 yamunāyāḥ sphāṭikaliṃgam iva gaganamahātāpasasya aṃḍam
 iva kālōragasya kaṃbur iva nabhōmahārṇa(75)vasya cāityam iva
 [madanārīdagdhasya makarakētōś citācakīam iva] (kā)lāṃgāraśa-
 baḷaṃ (bhavanētrāgnidagdhasya)saṃkalpajanmanah (puṃḍaiikam
 iva gaganagāmigaṃgāyāḥ phēnasam̐caya iva gaganamahārṇa-
 vasya) pāradapiṇḍam iva (gagana)dhātuvādinah rājatakalaśa iva
 dūrvāpravāśaśaḷō (manōbhavābhiṣēkasya⁶ śvētacakīam iva)
 ka[192]ṃdarpa(rathasya cūḍāmaṇir ivō 'dayagiināgarājasya) śvē-
 tapārāvata ivā 'm̐baramahāpīāsādasya gaganasaiiddhātukum̐bha-
 sthaham ivāi "rāvatasya) bhagnaśṛṃgapurāṇa(gōmuṃḍaiṇ) khaṃḍa

¹ So also Hall's manuscripts D, F

² Tichinopoly ed., *darśanam*.

³ Cf. *prācīmāhīlālāṭa* in Hall's manuscript D.

⁴ So also Hall's manuscript D.

⁵ Hall's manuscripts A, B, C, D, E, F, H, and the commentator Jagaḍgṛha a'so omit *mukura*

⁶ So also Hall's manuscript D.

iva (tārā)śvetaḡōdhūmaśālinō nabhaḥkṣētrasya malayajapimḡa-
 (pāṃḡu)rājata(tālavṛṃtam) iva siddhāṃganāhastastrastaṃ (kṣīṇa-
 rāḡō bhagavān uḡu)patir ujjagāma. [193] yaś ca puṃḡarikaṃ (lō-
 ka)lōcanamadhukarāṇāṃ śayanīyasāikataṃ [iva¹] citta(āja²)haṃ-
 sānāṃ sphāṭikavyajanāṃ virahavahnīnāṃ śvētaśānacakraṃ [194]
 manmathasāyakanāṃ. atrāṃtarē 'bhisārikāsārtha(prēṣitānāṃ³)
 [195] priyatamān⁴ prati dūtīnāṃ dvyyarthās [sērṣyāḥ] saprapaṃcā
 vi(hāra)[196]bhaṃḡurās (saṃ)vādā babhūvuh. tathāhi a(76)va-
 strikṛtaṃ ātmānaṃ [197] nā "kalayasi tattvataḥ kām̐ta. prastara
 iva krūrō 'si na cā "karṣaka[198]cuṃbakadrāvakēṣv ēkō 'si bhrā-
 makō 'si paraṃ kitava. dharmārthānya[199]prayuktaḥ kṣēpaṇika
 iva mudhā vāhitataravāris tvam asi. sakhēdam iva (tām̐) manasā
 ciṃtayasi dur(labham̐) [janaṃ]. (77) satvasāra(cittō) yō ripu-
 [200]maṃḡalāgratō nirvṛtim upētya tiṣṭhati. sa khalu vīraḥ pra-
 ti[201]pakṣasya yas saṃpiāhārataḥ kuṃjarān nayati. dhṛtōruka-
 ravāḥasaṃca[202]yō 'pi paramakām̐ḡa ēva saṃpatan mahāpadaṃ
 vighrahē(78)na labhatē. [203] rājasēna (rājasē narahitō) rahitō dhru-
 vaṃ. (asta)viśāradā [vi]śāradābhraviśadā viśadātmanīna(mahī-
 māna)mahimānarakṣaṇakṣamā kṣamā[204]tilaka dhīratādhīratā
 manasi (bhūtā) 'bhūtātābhūtātā (ca) vacasi. sā 'ha sēna [205] sā
 'hasēna kamalā (kamalālayā yayā) 'jītā sā tvadarpaṇā darpaṇākā-
 ravimalāśayā śayābja[vi⁵]nirjītakisala(79)yā salayā[206]ṃḡulīr
 (iva) vibhramēna vibhramēna [prati]gavākṣaśālākāvivaraṃ (prati)-
 vilōkayaṃtī [207] [vi](lōkayaṃtrītavīnāśā vinā śāpam anubhavati)
 duḥkhāni. jīvanāyaka jīvanāya (kam iva) nā ("śrayati⁶) subha-
 gaṃ. anyā[208]stā 'vadā 'satām̐ (aham̐ ēva) dāsataṃ puratō bha-
 jāmi mātṛyatō mātṛy atō [209] 'stu. aṃjasā ratas sārataḥ kim
 api kaṃḡarpakaṃ ḡarpakaṃ na (cēt) tanōṣi viśēṣatō (viśēṣataḥ
 sthīram⁷) ēva maraṇāṃ. śāṭhadhiyām̐ śōḡhana ya(80)śōḡhana
 [210] prēmāhāryā mahāryā (samā sō⁸) 'tkatākṣāih kaṭākṣāir āvi-

¹ Hall's manuscripts A, B, C, D, E, F also omit *iva*.

² So also Hall's manuscripts C, F, G.

³ So also Hall's manuscripts A, B, C, F, G, H.

⁴ Tel. ed. 61 and Grantha ed., *priyatamā*

⁵ Hall's manuscripts A, B, C, D, F also omit *vi*.

⁶ So also Hall's manuscripts C, G.

⁷ Tel. ed. 61 and Grantha ed., *viśēṣatasthīram*

⁸ Cf. *samāsamō* in Hall's manuscripts C, D, F, H.

rbhūtadāsyā 'stadāsyāḥ parijanāḥ. kamalākṛtīnārīnām kamalā-
 kṛtī nā 'rīnām [211] bhavatā mukhaṃ ca malinitaṃ. viśvasya
 viśvasya vyava(sthām) samāsādyāsamāsā ('dyā) 'nēka(kālam¹) sa-
 mṅgīta(rasika)tanuṣē tanuṣēkam (anaṃgasya) puṣpēṣupuṣpēṣu 1ujā
 tarasā jātarasā maṃdākṣamaṃ(81)ḍā kṣaṇam (api) [212] bhra-
 maṃtī muhyatī. kā madhurā 'dhaiēna kāmādhurādharēna (yuktā)
 rajō(rāja)viśēṣakēna viśēṣakēna mukhēṃdunā tava hr̥dī lagnā
 [213] (mr̥dimā)karēna kaiēna svēdabim̐dupayōdharēna payōdha-
 rēna vakṣaḥphalakāṃcanēna jītā 'nāvilakāṃcanēna. kāmādarūṇa
 (82) madāruṇanētrā smaramayaṃ (rasamayaṃtam bhavaṃtam)
 adayam madayaṃtī param akam itāram [214] param akamitāram
 vāṃchati hāriṇā hā 'riṇā stanakumbhēna hāiṇā 'kṣirucihāiṇā
 cakṣuṣā [hāriṇā] (ca²). anantaṃ dugdhārṇava(nimagnam) iva
 (sphāṭika)gr̥hapraviṣṭam iva śvētadvīpa(nivīṣṭam) [215] iva jagad
 āmumudē. (tatah) kramēṇa ca³ vighaṭamānadaḥapuṭakumudakā-
 nanakōśamakaram̐dabim̐dusam̐dōha(sāṃdranīyaṃdās vāda⁴ma-
 da)mudita[mugdha]madhukarakulakala(1ava)mukhaiitadig(aṃta-
 rē⁵) caṃdrikāpānabharālasacakōrakāminibhir abhinam̐dit(āgamē)
 suratabhara[parīśrama⁶]khinnapuḷi[216]m̐darājasum̐darīsvēdajala-
 kaṇikā(83)pahāriṇī pra(vāti⁷) sāyaṃtanē taniyasi nīśānīśvāsanibhē
 nabhasvati kaṃdarpakētus tamālikāmakaram̐dasahāyō vāsava-
 dattā[janaka]nagaram ayāsīt. atha (sa praviśya) kaṭakāika(dēśē
 vinihitam) [abhraṃlihasikhaiēna sudhādhalēnāi "kāntaranivīṣṭa-
 kanakamuktāmarakatapadmarāgaśakalēna vāsavadattā[217]darśa-
 nārtham avasthītadēvatāgaṇēnē 'va śālavalayēna paigatam] (ani-
 lōllasita)nabhasstaru(kusuma⁸)maṃjarībhir iva tarjayaṃtībhir iva
 gagana(pura⁹)śriyaṃ patākābhir upaśōbhamānam kanakaśīlāpa-
 ṭṭ(āṃkaṇa)prasr̥tābhiḥ karpūrakum̐kumacāṃdanāilālavaṃga[ga-
 ndhōdaka]parimaḥavāhinībhiḥ [vāhinībhir ajñāta](taṭanikaṭa-

¹ So also Hall's manuscript D, and the commentator Narasimha.

² So also Hall's manuscripts A, B.

³ Trichinopoly ed. omits *ca*.

⁴ So also Hall's manuscript C.

⁵ So also Hall's manuscripts A, B, C, E, F, G.

⁶ Hall's manuscripts A, B, C, D, F, H also omit *parīśrama*.

⁷ So also Hall's manuscripts A, B, C, D, F, G.

⁸ So also Hall's manuscripts B, C.

⁹ So also Hall's manuscripts A, B, C, D, F, G.

sphaṭikaśilā¹) sukhaṇiṣaṇṇanidrāya[218]mān(ōjjāta)prāsāda(śvēta²)-
 pārāvātābhīḥ prabhraśyattata[nikaṭa]viṭapi(suma)stabakitasalilā-
 bhīḥ anavaratamajjadunmajjad[mada³]yuvati[jana]ghana jaghan(ā-
 sphālanōcchvasita⁴)śīkaranikarasnapīta(tīra⁵)vēdikābhīḥ karpūra-
 pūra[viracita]puḷina(talanīṣaṇṇa⁶)ninadānumīyamāna(rājahaṃsā-
 bhīḥ) vika[219]canīlōtpala[kānana]darśita(kāraṃḍava)cakravāka-
 timiraśaṃkābhīḥ (yuvatībhīr) iva supayōdharābhīḥ sugrīvayuddha-
 (vṛtībhīr) iva kilālasnapitakuṃbhakarnābhīḥ sāgarakūlabhūmībhīr
 iva suṃdaripā(84)daparā[220]gaśabalābhīḥ [nava]nrpatīcittavṛtī-
 bhīr iva (kulyāyamānakariṇībhīḥ nadībhīr) upaśōbhitaṃ śikhara-
 gatamuktājālavayājēna purayuvati[jana]darśan[akutūhal]āgataṃ
 tārāgaṇam ivō 'dvahadbhīḥ upāṃta[221]nilinābhīḥ kācakalaśā-
 kṛtim udvahaṃtibhīḥ śikhi(saṃhatībhīr) udbhāsītāḥ prāsādāir
 (upaśōbhamānaṃ) [kvacid] anavaratadahyamānakṛṣṇ(āgarudhū-
 pa⁷maṇḍalāḥ) darśitākālalada(sannāhaṃ⁸) kvacid [atī⁹]gambhī-
 ramurajaravāhūta(samada)nilakamṭhaṃ śāyaṃtanāsamayam iva
 patitalōkalōcanaṃ janakayajñasthānam iva dār(ōtsukita¹⁰)[222]rā-
 maṃ (mānuṣaṃ¹¹) ivā 'bhinaṃditasurataṃ (araṇyam ivā 'nēkaśā-
 laśōbhitaṃ¹²) nidhānam iva kāutukasya (āsthānam) iva śṛṃgārasya
 kula(graham) iva (sakalavibhramāṇaṃ) saṃkētaśthāna[223]m iva
 sāuṃdaryasya vāsavadattābhavanam bhavanamdanaprabhāvō da-
 da(85)rśa. dravasi drava(siddhēr agaditā¹³) capalā capalāyatē kim
 ēṣā [224] stabakas taba karṇataḥ patitō 'yaṃ. surēkhē (sukapō-
 larēkhē) surayā [cītā¹⁴] surayā(cītā¹⁵) śrīs tvam asi. (mattē) kalahē

¹ So also Hall's manuscript D.

² So also Hall's manuscripts B, C.

³ Hall's manuscripts A, B, C, F, H also omit *mada*.

⁴ Hall's manuscripts A, B, C, E, F, H also have *ucchvasita*.

⁵ So also Hall's manuscripts A, D, G.

⁶ So also Hall's manuscripts A, B, C, D, F, G, H.

⁷ Hall's manuscripts A, B, D, F, H also have *dhūpa*, and manuscripts C, E, G *dhūpadhūma*.

⁸ Cf. *utsāham* in Hall's manuscript D.

⁹ Hall's manuscripts A, B, C, D, E, F, H also omit *atī*.

¹⁰ So also Hall's manuscripts A, B, C, D, F, G, H, and the commentator Narasiṃha.

¹¹ So also Hall's manuscripts A, B, C, E, F, G, H.

¹² Cf. *kāniāram evā 'nēkaśālōpaśōbhitaṃ* in Hall's manuscript D.

¹³ Cf. *nigaditē* in Hall's manuscripts A, C, D, F.

¹⁴ Hall's manuscripts A, B, D, F, H also omit *cītā*.

¹⁵ So also Hall's manuscripts A, B, C, D, E, F, G, H.

kalahēma(kāṃci)dāmakvaṇitāiḥ smaram ivā "hvayasi. malayē
 malayēpsitam (kuru) dṛśai 'vā 'dhigatā 'si. kalikē [225] kalikētum
 (imaṃ) [mukharāṃ muñca mēkhalāṃ] śṛnumaḥ kalavallakī(vi)-
 rutam mēkhalā mē khalā na bhavati tvam ēva mukharatayā
 [mu]kharatayā ca. trapa(86)tē 'tra.(patēyam iti nāga)kusumōpa-
 (hārēsu¹ skhalamti 'yam). tava kaitavakair alaṃ (kalilō nīśvāsair)
 vēpathur ēvā "śayam vyanakti. vahati 'va hatir anamga[226]lē-
 khē (tava vapuḥ) smarasāyakānām tava (ca hāralatā vihitā vihi-
 tāya) tē. (utkalikē tavō) 'tkalikā(bahuḷē) vadanē vada nētra(payō-
 jakāntē) kim upamānam i[227]ṃdur apy upayāti. vasati 'va sa-
 tivratē tava hṛdi kō 'pi śatadhā śatadhārasārā vācas tavā 'nubhū-
 tāḥ. (kēraḷikē² raḷitē) karakākarakālamēghakhaṃḍatulām (upa-
 yāty³) ulla(87)sitōtphullamallikā(mālāhārī tava) kuṃṭalakalāpaḥ
 [tava yāti⁴]. (kuṃṭalikē⁵ kuṃṭalālamkr̥tē na ca) puragōpuia(gāu-
 carāḥ) śrūyamtē (saṃ)gītadhvanayah. kim iva kalpayasi kṣaṇam
 iḥṣaṇamīlanād (asi⁶ caṭula[228]caṭulampaṭasakhījanā 'si. suratē
 suratē) stanatā stanatādanēṣu yat sāukhyaṃ [tal⁷]labdham sma-
 ratā smaratāpanōdanam (tadā kēna viyuktā⁸) 'si. kim (ucyatē⁹)
 mahatō mahatō [dayitō¹⁰] dayitaḥ [229] smarati sma ratipriyaṃ
 tava kausālam. navani(88)(śātana)kharāṇām nakharāṇām [vraṇaḥ]
 smarajanyām sma rajanyām kurutē (kurutēna) rujaṃ. [kiṃ] tē¹¹ lō-
 canābhyām lōcanābhyām (phalitā)khilajanēkṣaṇadēśaḥ kṣaṇadēśaḥ
 [230] kin na piyatē. priyasakhi madanamālini (mālini bimbādha-
 rasamgatyāgēcchayā) virāgaṃ kuru madhumadāruṇamālāvīkapō-
 la(kōmalalōladaḷa)maṇḍalatayā latayā (kō viśēṣas tvayā). kura-
 [231]ṃgikē kalpaya kuraṃga(śābēbhyaś¹²) śaṣpāṅkuram. kiśōrikē
 kāra(89)ya (kiśōram) pratyavēkṣām. taraḷikē taraḷaya kṛṣṇ(āga-
 ru)dhūpapaṭalam. karpūrikē (pāṃsulaya) karpūradhūlībhīḥ payō-

¹ So also Hall's manuscripts A, C, D, and the commentator Jagaddhara.

² So also Hall's manuscripts A, B, C, D, E, F, G.

³ So also Hall's manuscript H.

⁴ Hall's manuscript H also omits *tava yāti*.

⁵ So also Hall's manuscripts A, B, C, D, E, F, G.

⁶ Trichinopoly ed., *ayī*.

⁷ Hall's manuscripts D, E, G also omit *tal*.

⁸ Hall's manuscript D and the commentator Narasiṃha also have *vīyuktā*.

⁹ Tel. ed. 61 and Grantha ed., *ucyasā*.

¹⁰ Hall's manuscripts B, D, G also omit the first *dayitō*

¹¹ Sṛrangam text and Trichinopoly ed., *tava*.

¹² Tel. ed. 61 and Grantha ed., *śābhēbhyaś*.

dharabhāraṃ. mātāṅgikē mānaya mātāṅgaśiśu(dhāvanam). śa-
śilekhē (vi)likha lalāṭapaṭṭē śaśi(rēkhām). kētakikē saṃkētaya
kētakī(maṃḍapadōhaḷam). śaku[232]nikē dēhi krīḍāśakunibhya
āhāraṃ. madanamamjari (maṃjīraya latāmamḍapaṃ. kadaḷikē
vidaḷaya) kadaḷigrhaṃ. śṛṅgāramamjari [saṃ]kalpaya śṛṅgāra-
(racanām¹. saṃjīvanikē²) vitara jīvamjīvakamithunāya (marīci³)-
pallavaṃ. pallavikē pallavaya karpūradhūlībhiḥ kṛtrimakētakī-
kānanam sahaakāramamjari (sammārjaya śramōdakabiṃdūn) sa-
hakāra(sāurabha)vyajanavātēna. madanalēkhē (vi)likha madana-
lēkhaṃ malayānilasya. [233] (makarikē makarāmkaśōbhite) dēhi
mr̥ṇālāṃkuraṃ rājahaṃsa(śābēbhyaḥ). vilāsavati vilāsaya (90)
mayūra(kiśōrakam). tamālikē (lēpaya) malayajarasēna bhavana-
vāṭam. kāṃcanikē vikira (kastūrikā⁴)dravaṃ kāṃcanamamḍapi-
kāyām. pravālikē sēcaya (ghu)sr̥ṇarasēna [bāla]pīavāḷakānanam.
ity anyōnyam pranayapēśalāḥ pramadā(janānām) ālapakathāś
śṛṇvan kaṃḍarpakētuḥ makaramḍēna (samaṃ tad bhavanam⁵)
[manasy ahō bhavanānām atīśāyī sāundaryam ahō śṛṅgārakalākē-
likāuśalam tathāhy ayaṃ tatkalalilābahalaviralavimala[234]māla-
vidāśanakāntikāntidantidantaghaṭitō maṃḍapō 'sāv api kanakaśa-
lākāvinirmitayantrapañjarasamyataḥ krīḍāśuka ityādi paricinta-
yan] praviśya vyākaraṇēnē 'va sarakṭapādēna (mahā)bhāratēnē 'va
suparvanā rāmāyanēnē 'va suṃḍarakāṃḍacāruṇā [235] jaṃghāyu-
gaḷēna virājamānām caṃḍōvicitim iva bhrājamānatanumadhyām
nakṣatravidyām iva gaṇanīyahastaśravanām nyāya(vidyām) ivō
'ddyōtakarasvarūpām (satkavikāvyaracanām) ivā 'laṃkāra(prasā-
(91)dhitām⁶) upaniṣa[236]dam iva (sānamḍām raviprabhām iva
lōkam) uddyōtayaṃtīm dvijakulasthitim iva cārucaraṇām viṃ-
dhyagiriśriyam iva sunitambām (rōhiṇīm) iva gurukaḷatratayō 'pa-
śōbhitaṃ śatakōṭi(mūrtim⁷) iva muṣṭigrāhya[tanu⁸]madhyām pri-
yamguśyāmāsakhim iva priyadarśanām brahmadattamahīṣīm iva

¹ So also Hall's manuscripts D, E, G.

² So also Hall's manuscripts D, H.

³ So also the commentator Narasimha; Trichinopoly ed. and Hall's manuscripts C, D, F, G, H have *marīca*.

⁴ So also Hall's manuscripts F, G, H.

⁵ Hall's manuscripts A, D also have *tad bhavanam*.

⁶ Cf. *prasādhikām* in Hall's manuscript D.

⁷ So also Hall's manuscript A.

⁸ Hall's manuscripts D, E also omit *tanu*.

sōmaprabhām [237] diggajakarēṇukām ivā 'nupamām (rēvām) iva (śarmadām) tamālapatraprasādhitām (ca) aśvatarakanyām iva madālasām vāsavadattām dadarśa. atha tām [pīti]viṣphāritēna cakṣuṣā pibataḥ (92) kaṃdarpakētōḥ jahāra cētanām mūrḥā[vēgaḥ]. tam (anu) vāsavadattā mumūcha. atha makaraṃdasa-khijana(prayatnāt) labdhasaṃjñāv (ētāv) ēkāsanam alaṃcakra tuḥ. [238] (atha¹) vāsavadattāyāḥ prāṇēbhyō 'pi garīyasī (sakhī²) kalāvatī nāma kaṃdarpakētum uvāca. āryaputra nā 'yaṃ viśraṃbha- (kathānām³) avasarah (atō⁴) laghutaram evā ('bhidhiyatē⁵). tva- tkṛtē yā 'nayā (yātanā) 'nubhūtā sā yadi nabhah patiāyatē sāgarō [239] (mēlāmaṃdāyatē) brahmā[yatē] (lipikārāyatē) bhujaṃgapa- ti⁶ vā kathakāyatē tathā) 'py anēkāir yugasahasāir abhiliḥkhyatē (vā na) vā. tvayā (ca) rājyam ujjhitaṃ. kiṃ bahunā 'tmā ('syās) saṃkatē samārōpitah [ēva⁷]. (yāi) 'śā 'smatsvāmīduhitā [pitṛā] (prabhātāyām⁸ [240] śarvayām pitṛā) yāuvanāti(krama⁹)saṃkinā haṥhēna vidyādharacakra vartinō vijayakētōḥ putrāya puṣpakētavē pāni(grahaṇāya) dātavyē "ti (nīscitā¹⁰). anayā (cā 'smābhis saha saṃmaṃtryā) "lōcitaṃ adya yadi tām janam ādāya (nā "gacchati tamālikā) tadā 'vaśyam evā ("śrayāśa āśrayitavya) iti. [tad asyāḥ sukr̥tavaśēna mahābhāgē 'mām bhūmim anuprāptaḥ.] tad atia yat sāmpratam tatra bhavān eva pramāṇam ity uktvā viharāma. atha kaṃdarpakētur (apī) bhītabhīta iva (praṇayā¹¹)naṃd(āmṛta¹²)- sāgaralaharībhir āpluta iva [bhuvanatrayaājyābhiṣikta iva] vāsa- va[241]dattayā saha sammaṃtrya makaraṃdam (93) vārtānvēṣa- ṇāya tatrāi "va nagarē niyujya (bhujagēnē¹³) 'va sadāgatya bhimu- khēna (saritpūlinēnē 'va śukṭiśōbbhitēna vimdhyavipinēnē 'va śī- vr̥kṣalāṃchitēna haṃsēnē 'va mānasagatinā vanaspatinē "va ska- ṃdhaśōbbhitēna vajrēnē 'vē 'mḍrāyudhēna¹⁴) manōjavanāmnā tura-

¹ So also Hall's manuscripts A, B.

² So also Hall's manuscript D.

³ So also Hall's manuscripts D, E, H.

⁴ So also Hall's manuscripts E, F.

⁵ So also Hall's manuscripts E, F.

⁶ Cf. *bhujagapātr* in Hall's manuscripts A, B, C, D, F, G.

⁷ Hall's manuscripts D, H also omit *eva*.

⁸ So also Hall's manuscripts D, H, and the commentator Jagaddhara

⁹ Cf. *kramadōṣa* in Hall's manuscripts D, H.

¹⁰ So also Hall's manuscript D.

¹¹ Cf. *sapraṇayama* in Hall's manuscripts A, B, C, D, F, G, H.

¹² So also Hall's manuscripts A, B, C, D, F, G.

¹³ So also Hall's manuscripts C, D, E, F, G, H.

¹⁴ Cf. *mahōdadhiṇpulinēnē 'va śukṭiśōbbhitēna vimdhyavipinēnē 'va śīvr̥kṣalāṃchitēna*

gēṇa tayā (vāsavadattayā) saha (purān niragāt¹. tataḥ²) kramē-
 ṇa [ca] (gavyūtimātram adhvānaṃ gatvā nara³)jāṃgalakabaḷan-
 (ārthaṃ) miḷitaniśśaṃkakamkaku[242]lasaṃkulēna ardhadagdha-
 citācakrasimasimāyamāna (vasāvisra) vikaṭakaṭaṭṭṛṣṇācaṭulakaṭapū-
 tanōttāla(tālu)ravabhīṣaṇēna śūlaśikhārārōpitaśaṃkita[varṇa]ka-
 rṇa(nāsā)cchēda(patita⁴)rudhirapaṭala (patanaṭaṃkārītakarakōṭīka-
 rparakarālakōṇapanarṭtatatumulēna baṃbharālīkēḷisaṃbhāra)bharita-
 bhūmibhāga(bhībhotsēna) kaṭāgnidahyamāna(caṭula⁵caṭātkāra)-
 [243]nṛ(karōṭi)ṭaṃkāra(bhāiravēṇa vivṛtōlkāmukhamukhōjḥjvalita-
 jvalanaḥjvālājāṭilēna āṃtrataṃtukalilakapālāprālamba(94)ḍāmaḥa-
 ḍhākinigaṇakṛtakuṇapavibhāgakōlāhalēna ārdraśārācitavivāha-
 maṃgalaḥpratisarapīśācamithunapradaḥśinīkriyamāna⁶citāgninā⁷)
 śūlapāninē 'va kapālāvali[bhasma]śivā(bahubhūti)bhujaḥ(rājā)va-
 ruddhadēhēna puruṣātīśayēnē 'vā 'nēkaṃḍalakṛtasēvēna (da-
 ṇḍakāraṇyēnē 'va kabamdhādhiṣṭhītēna cakravartinē 'vā 'nēka-
 narēṇḍraparivṛtēna tridivēnē 'va saṃcaradbalāriṇā) śmaśānavāṭēna
 (nirgatya nimiṣa)mātrād ēvā 'nēkaśatayōjanam (adhvānaṃ gatvā
 punar api) pralayaḥkālavēḷam iva samuditārkaśamūhāṃ nāga[244]-
 (tājya⁸)sthitim ivā 'naṃtamūlāṃ sudharmām iva svacchaṃdasthi-
 ta(95)kāuśikāṃ satpuruṣasēvām⁹ iva [bahu¹⁰]śrīphalāḍhyāṃ bhā-
 ratasamarabhūmim iva dūraprarūḍhārjunāṃ pulōmakulasthitim iva
 sahasranētrōcit(ēṇḍrāṇīm śūra)pāla[citta¹¹]vṛttim iva (darśita¹²)-
 gaṇikārikāṃ sajja[245]nasampadam iva vikaṣitāśōkasaraḥpunnā-

varuṇaḥamsēnē 'va mānasagatmā 'raṇyēnē 'va gaṇḍakaśōbhītēna vajrēṇē 'vā
 'ndrōyudhēna in Hall's manuscript D.

¹ Hall's manuscripts A, B, C, F, H, and the commentator Narasimha also have
niragāt.

² So also Hall's manuscript D.

³ Hall's manuscript D also has *nara*; cf. *nava* in the commentator Narasimha.

⁴ Cf. *chēḍagala* in Hall's manuscript D.

⁵ So also Hall's manuscripts E, G.

⁶ Cf. *vivṛtōlkāmukhamukhōjḥjvalanajvālājāṭilēnā "nṛtatantraprōtakalita-
 kapālakaṭapralambiprālānibḍāmaradākinigaṇakṛtarūpavibhāgakōlāhalēna "rdrāśarā-
 citavivāhamāṇḍalapratīsarapīśācamithunapradaḥśinīkriyamānācīṭācakraṇalēna* in
 Hall's manuscript D; Srirangam text and Trichinopoly ed. also have *dakṇī* and
kriyamāṇa.

⁷ So also Hall's manuscript D.

⁸ Grantha ed., *sēvanam*.

⁹ Hall's manuscripts A, B, C, D, F, G, H, and the commentators Narasimha and
 Jagaddhara also omit *bahu*.

¹⁰ Hall's manuscripts A, B, F, G, H also omit *citta*.

¹¹ So also Hall's manuscript D.

gām śiśujanalilām iva kṛtadhātridhṛtīm kvacid āghavacittavṛttim
 iva vāidēhī(mayām) [246] kvacit kṣīrasamudramathanavēlām ivō
 'jjṛmbhamānāmṛtām kvacin nārāyaṇa(mūrtim¹) iva svacchaṃ(96)-
 dāparājitām kvacid vālmikisarasvatīm iva darśitēkṣvākuvaṃśām
 (kvacit) laṃkām iva bahupalāśasēvitām² (kvacid dhārtarāṣṭra)sē-
 nām ivā 'rjunaśaranikaraparivāritām (kvacin) nārāyaṇamūrtim iva
 bāhurūpām [247] (kvacit) sugrivasēnām iva panasa(naḷa)kumudasē-
 vitām (kvacid) avidhavām iva siṃdūratilakabhūṣitām pravāḷābha-
 raṇām ca (kvacit) kuruśēnām³ ivō 'lūkadrō[248]ṇaśakunisanāthām
 dhārtarāṣṭr(āṃcitām) ca amlā(97)najāti(vi)bhūṣitām api(vi)uddha⁴)-
 vaṃśām darśitābhayām api vibhīṣaṇām satatahitapathyām api
 [249] pravṛddhagulmām śaṭpadavyā(ptām) api dvipadānākulām dvi-
 jakulabhūṣitām api (na)kulīnavamśām viṃdhyāṭavīm (pra⁵)vīvēśa.
 (atrāmṭarē⁶) tayōr nidiām ādāya (niśā⁷ 'jagāma. tataḥ) kramēṇa
 ca kāla(kāivartakēna) tamisrā(nāvaṃ) prakṣīpya gaganamahāsara-
 (98)si sajiṇa[250](śaphara)nikara iva [apa⁸]hriyamānē tārāgaṇē
 (saṃdhyā)raktāmśuk[apaṭ]ē viśamaṃprarūḍhabisalatāsara(yaṃtrā)-
 nugataśatapratrapustakasanāthē makaraṃdabimḍusaṃdōhani-
 rbharapānamattamadhukara[sāndramandra](maṃjuravāiḥ) sva-
 dharmam iva paṭhati vikacakamalākaraabhikṣāu kṣīvalēnē 'va kā-
 lēna timirabīja(nikarēśv) iva madhukarēṣu [kumudakṣētrēṣu] ma-
 dhurasakardamitapai āgapamkēṣu ghanaghaṭamānadaḷa(puṭēṣu⁹
 kumudākarakṣētrēṣu) [bhramarēṣu vyājāt [251] paṇkajēṣu] 'pyamā-
 nēṣu rajōmurmurasanāthamadhukarapaṭala(dhūmā¹⁰)nugatōdda-
 ṃḍapumḍarikavyājād dhūpa[paṭala]m iva bhagavatē kiraṇamālīnē
 prayacchaṃtyām kamalīnī(tāpasyām¹¹) rajanīvadhūkara[tala¹²]-
 dvayōcchalitapatatprabhātamusalāhatikṣatāmṭarē ulūkhala iva ca-

¹ So also Hall's manuscript E.

² Trichinopoly ed. omits *kvacit* . . . *°sēvitām*.

³ Trichinopoly ed. omits *iva panasa*° . . . *kuruśēnām*.

⁴ So also Hall's manuscripts A, B, C, E, F, G, H, and the commentators Jagaddhara and Narasimha.

⁵ So also Hall's manuscripts A, B, C, D, F, G.

⁶ So also Hall's manuscripts A, B, C, D, F, G, H, and the commentators Jagaddhara and Narasimha.

⁷ So also Hall's manuscript D.

⁸ Hall's manuscript C also omits *apa*.

⁹ So also Hall's manuscripts A, C.

¹⁰ So also Hall's manuscript A.

¹¹ Cf. *kamalīnītāpasyāṇyām* in Hall's manuscripts A, C, F.

¹² Hall's manuscripts D, H also omit *tala*.

m̐dra(maṃḍalē) khaṃḍana(vi¹)kīṇṇēṣu [iva] taṃḍulēṣv (iva) tārā-
gaṇēṣu (ni²)mīlatsu saṃdhyātāmramukhēna [iva] vāsaravānarēṇa
nabhastarum (āruhya) śākhābhya iva kaṃpitā(99)bhyō digbhyō
vikacaprasūna(nikara³) iva tārāgaṇē (phala ivē 'm̐dumaṃḍalē⁴)
[ca ni]pata[252]ti tārā[ganaśālī]taṃḍula⁵(śaḇaḷita)nabhō 'm̐ganam̐
sphuradaruṇa(kiraṇa)cūḍā(cakra)cāiuvadanē vāsarakṛkavākāu ca-
ritum avatarati mat(saṃgamād⁶) atipravṛddhō vāruṇī(saṃgamād)
dvijapatir ēṣa (patatī) 'ti hasanntyām ivā "khaṃḍal'āśāyāṃ; aru-
ṇakēśai(kharanakhapaṭa)nihatāṃdhakāraḥkārāṃdrarudhiradhārā-
bhir ivō 'dayagiriśikhara(gāiika)nirjhara[dhātutadhātu]dhārābhir
iva (tvamgat)turamgakharakhurapuṭapāṭitapadmarāgacchaṭābhir
iva [253] [kēsarikaratālāhatamattamātāṅgōttamāṅgasāṅgaladasra-
prasārīṇibhir iva] udayācalakūṭakōṭiprarūḍhajapākusumakāmṭi-
bhir iva (pūrvagiri⁷kēsaricaraṇatalāhatamattamātāṃgōttamāṃga-
vigaḷadasr̥gdhārāsārīṇibhir iva) tribhuvanakārya(saṃpādanā⁸tura)-
rāgasāir iva raktamaṃḍalē tārākumuda(vana⁹)grahaṇāya prasā-
ritahasta iva kuṃkum(āruṇāḷ kiraṇāḷ kanakadarpaṇa¹⁰ iva) prā-
civīlāsinyāḷ pūrvācalabhōgīṃdraphaṇōpalē gaganēṃdranīlataru-
[kanaka][254]kīsalayē nabhōnagara(prāgdvāra)kanaka(pūrṇa)ku-
ṃbhē taptalōhakum̐bhākārē pīācī(kumārī¹¹)lalāṭatāṭa(ghaṭītaku-
ṃkuma¹²tilaka)biṃḍāu saṃdhyā(bālā¹³)latāikakusu(100)mē maṃji-
ṣṭhā[rakta]paṭṭasūtra(piṃḍa)sadr̥ṣē saṃdhy(āruṇasūtragrathita)-
prācī(vadhū¹⁴kāṃcī)kāṃcanadīnārācakra iva (kumāra iva saṃhṛta-
tārakē padmanābha ivō 'llasat¹⁵padmē adhvaḡa iva cchāyāpriyē
śakra iva gōpatāu udayagiri)dhāturāgāruṇadiggajapādatalānukārīṇi

¹ So also Hall's manuscript E.

² So also Hall's manuscript D.

³ Cf. *nīcāya* in Hall's manuscript D.

⁴ So also Hall's manuscripts D, E, and the commentator Jagaddhara.

⁵ Cf. *tārāganatandula* in Hall's manuscripts A, B, C, D, F, G, H.

⁶ So also Hall's manuscripts D, H.

⁷ So also Hall's manuscript D.

⁸ Cf. *saṃpādanaprabhā* in Hall's manuscripts D, H.

⁹ So also Hall's manuscript D.

¹⁰ Hall's manuscript D also has *kanakadarpaṇē*.

¹¹ So also Hall's manuscript A.

¹² Cf. *taṭakun̐kum̐bubindāu* in Hall's manuscripts A, B, C, F, G.

¹³ Cf. *saṃdhyāpravāḷalatā* in Hall's manuscripts E, H.

¹⁴ Cf. *śacīvadhūkāñcana* in Hall's manuscript A.

¹⁵ Tel. ed. 61, Grantha ed., and Sṛirangam text, 'llasita

(prabhūta)timirataskarē (sam)udayam āiōhati (bhagavati bhāsvati) maṃjiṣṭhā(nikara¹) iva diggajēṣu mahābhārata[samarabhūmi]rudhirōdgāra iva kurukṣētrēṣu [255] sura(dhanuḥ)kāṃti(vi)lēpa iva jalada(cchadēṣu) kāṣāyapaṭa iva śākyāśrama(śākhāsu) kausumbharāga iva dhvajapaṭapallavēṣu phalapāka iva karkamdhūṣu kuṃkuma[cchataḥ]rasa iva vyōmamamahāsāudh(āṃgaṇē²) saṃcaradarūṇa(yavanikā)paṭa iva kāla(mahānaṭasya³) [bāla⁴]pravāḷa(bhāgā)ruṇē prasarati bālātape kṣaṇēna [ca] cātucatuḥlakaivākahṛdaya(kōśa)samṭāpaharaṇād iva dahana(pratāpa)pravēśād iva dinanāthakāmtōpal[āna]asaṃgād ivō 'ṣṇimānam uṣṇaraśmēi āśrayati raśmi-saṃcayē kaṃdarpakētus sarvarātrajāgarāṇa(vasād) āhāraśūnya(paravaśa)śarīratayā nīscētanō 'nēkayōjanaśa[256]t(ādhva)bhīamaṇakhinnō vāsavadattayā 'py evaṃvidhayā saha latā(grahē) maṃdamārutāṃdōḷitakusumaparima(101)lalubdhamugdha(mukhara)-paribhramatbhramarajhaṃkāramanōharē tatkāla(sulabhayā⁵) nīdrayā grhītō niṣpaṃdakaraṇagrāmas suṣvāpa tatō vaṇijī 'va pīasāritāṃbarē mahādāvānala iva sakalakāsthōddīpinī (kalpavṛkṣa iva sarvāśāprasādhakē) patamṃgamaṃḍalē (madhyam nabhassthalasyā⁶) 'iūḍhē [katham api] kaṃdarpakētuh (prabuddhaḥ⁷) priyayā vinā-kṛtaṃ latā(graham) avalōkya (cō) 'tthāya [257] [ca] tata itō datta-dṛṣṭih kṣaṇam (vīṭapiṣu) kṣaṇam latāṃtarēṣu kṣaṇam [taiuśikharēṣu kṣaṇam] (adhah)kūpēṣu kṣaṇam (ūrdhvataiūśikharēṣu) kṣaṇam śuṣkaparṇarāśīṣu kṣaṇam ākāśa(talēṣu) kṣaṇam dikṣu (kṣaṇam⁸) vidikṣu ca bhramann anavarata[virahānala⁹]dahyamānahṛdayō vilalāpa. (hā) priyē vāsavadattē dēhī mē darśanam [258] (kṛtaṃ) parihāśēna aṃtarhitā 'si tvatkr̥tē yāni [mayā] duḥkhāny anubhūtāni tēṣāṃ tvam ēva pramāṇam. hā priya(sakha¹⁰) makaramda paśyē ('dam) dāivadurvilasitaṃ kiṃ (pūrvam mayā kṛtaṃ anavadātam) karma. ahō (vipākō niyatēḥ) ahō duatīkramā kālagatiḥ ahō gīrahāṇam

¹ Tel. ed. 61 and Grantha ed. omit *nikarā*.

² So also Hall's manuscript B.

³ Cf. *kālanāṭakasya* in Hall's manuscript D.

⁴ Hall's manuscripts D, E, H also omit *bāla*.

⁵ So also Hall's manuscripts D, E.

⁶ Cf. *nabhōmadhyam* in Hall's manuscript E.

⁷ Cf. *prāptabōdhaḥ* in Hall's manuscripts E, H.

⁸ So also Hall's manuscript B.

⁹ Hall's manuscripts A, C, E, F, G, H also omit *virahānala*.

¹⁰ So also Hall's manuscripts A, B, C, E, F, G.

atikaṭu kaṭākṣa(pātanam¹) ahō visa(dṛṣatā) gurujanāśiṣām ahō
 dussvapnānām durnimittānām ca (phalam) sarvathā na (kaścid²)
 agōcarō [259] (bhavitavyānām). kiṃ na samyag āgamitā (vidyā)
 kiṃ [na] yathāvad (anārādhitā) guravaḥ kin nō 'pāsitā vahnayaḥ
 [kim adhikṣiptā bhūdēvāḥ³] kin na pradakṣiṇīkṛtās surabhayaḥ
 kin na kṛtam [260] (śaranyēṣv) abhayaṃ. (102) iti bahuvidham
 vilapan (maraṇēcchuḥ⁴) dakṣiṇēna kānanam nirgatya navya(naḥ)-
 naḥadanālininīcuḥa[picula](vidāḥ)vakuḥa(ciribilvabahuḥena⁵ pracura-
 viracitavividhō)ṭajakuṭajaruddhōpakamṭhēna sōtkamṭhabhṛmga-
 [261] āja[rasitasundara] sumdarī(kṛtāsvāda) vitata(cūtavratatī) vrā-
 tāvaraṇa[taruṇa] varuṇa⁶ (taru) skamḍhasannaddhabhṛmga(gōḷēna)
 gōḷamgūlabhagnagaḷanmadhu[ccha[262] tramadhu] paṭalarasāsāra-
 (śikara)siktatarutalēna (pravṛddha⁷ nārikēlakamṭkēli ājatālītālata-
 mālā⁸) hiṃtālapunnāgākēsara(nāgākēsaraḡhanasārēṇa) mallikā(kē-
 takī)kōvidār(āi kaparṇajambū)bi[263] japūrajambīra[jambū] gulma-
 gahanēna (pavanasamvāhitānēkapanasaviṭapiviṭapēna) [apratyū-
 ha]dātyūha(kuhakuhārāva)bharitanadī(taṭanikuṃjapumjēna) pu-
 mjit(ōt)kamṭha kalakam(103) ṭhādhyāsīt[ōddām] asahakārapallavē-
 na [capalakulāya] kukkuṭakuṭumbasam(vāsītō)tkat(ānēka)viṭapēna
 kōraṇanikuruṃbarōmāṃcitakuravakarājīnā raktāśōkapallavalāva-
 ṇya(vi)līpyamānadaśadīśā pravikasitakēsara(kusuma⁹)rajōvisara-
 (dhūsaritaparīsarēṇa) parāga(pumja)pimjara(simḍuvāra¹⁰rajyamā-
 na)madhukaramamjuśimjitanitanitanamudā (lavamgacampakama-
 dhūkakṛtanāla¹¹)ōdhrakarṇīkārakadaṃbakadaṃbakēna) madajala-
 mēcakita(gaṃḍakāṣa)mucukumḍa[skā[264]ndha]kāmḍa(kathya-
 māna¹²)niśśamkakarikāṭa¹³[vikāṭa]kamḍūtīnā katipayadivasaprasū-

¹ Cf. *pātanam* in Hall's manuscripts C, D, E, F.

² So also Hall's manuscripts A, B, D, E, G, H.

³ Hall's manuscripts A, B, C, D, E, F, G, H also omit *kim adhikṣiptā bhūdēvāḥ*.

⁴ So also Hall's manuscript D.

⁵ Hall's manuscripts C, D, G also have *bahuḥēna*.

⁶ Tel. ed. 61 and Grantha ed., *vāruṇa*.

⁷ Tel. ed. 61 and Grantha ed. omit *pravṛddha*.

⁸ Cf. *nārikēlakarakēlirājātālītālā* in Hall's manuscript D.

⁹ Cf. *pravikasitakusumakēsara* in Hall's manuscripts A, B.

¹⁰ So also Hall's manuscript A.

¹¹ Tel. ed. 61 and Grantha ed., *madhūkatamāla*.

¹² Cf. *mathyamāna* in Hall's manuscripts A, B, F.

¹³ Tel. ed. 61 and Grantha ed., *niśśamkakarikāṭa*.

takukkuṭī(kuṭī¹)kr̥ta[kuṭaja]kōṭa:ēna caṭakasam̐cāryamāṇacaṭula-
vācāṭacāṭakāirakriyamāṇacāṭunā saḥacarī(sahacaranacum̐cuia)ca-
kōra(caṃcunā) śāilēya(sugaṃdhi)śilātalasu[265]khaśayita(śaśaśiśu-
rāśinā) śēphālikāśīphāvivaiavisrabdhavartamāna(gāudhēya)īāśinā
nirātaṃkaram̐ku(nikarēna) nirākulapakula[kula]kēlinā kalakōkila-
kulakabaḷita(cūta)kalikōḍgamēna saḥakārārāmarōmaṃthāyamāna-
(camara)yūthēna śravaṇahārīsa(nīḍa²)giinītaṃbanirjharanināda-
(śravaṇōtsukanidrānaṃda³)maṃḍāyamānakarikulakarnatāladuṃ-
dubhi(dhvaninā) samāsannakinnarīgīta(śravaṇaīamamāṇa)ruruvī-
sarēna [266] (kuhari(104)ta)haridrādravarajyamānavarāhapōtapō-
trapālīnā guṃjā(kuṃja⁴puṃjaguhijāhakajātēna⁵ daṃśa)daṃśana-
kupita(kapī⁶)pōta(pēṭacapēṭaka⁷)pāṭita(pāṭaliputakīṭasam̐ghēna)
kuliśaśikharakharanakhaiapracayapracam̐ḍacapēṭ(ā)pāṭitamatta-
mātaṃga(mada)cchātācchuritacārukēsaīa(bhara)bhāsuraḥkēsaīika-
daṃbēna mahāsāgarakacchōpāṃtēna katipayadūram(adhvānaṃ⁸)
gatvā aticapala(vāripracayaprahataprapātātayā) tāṃḍa[267]vō-
ddam̐ḍa(dōṣṣam̐ḍa⁹)kham̐ḍaparaśuviḍam̐banāpam̐ḍitaṃ vāruṇī¹⁰-
vijayapatākābhīriva śēṣakulanirmōka[mañju]maṃjaībhīriva(su-
dhāsahacarībhīriva jyōtsnāsahōdarībhīriva)śāśāṃka(maṃḍala)-
paramāṇu(sam̐tatībhīriva)lakṣmilīlā(darpaṇadhārīṇibhi)iva jala-
dēvatā(kuca¹¹)cam̐dana(dhārātārpana)vicchittībhīriva phēnaiāji-
bhīriva upāṃta(ramaṇiyam̐)apaīamiva gagana(talam)avan(īṭalam)
avatīrṇam̐ [arṇava](acchajalā)ducchalacchīkara(nikarēna) nabha-
ścarān muktāphalāiriva vilōbhayam̐taṃ abhayābhyaīthanāgatā-
nēka(pakṣati)kṣītidharabharitakuṣībhāgam̐ sagarasuta(visarasa-
mud)khātaṃ (vārijātamukhōdbhāsitaṃpārijātam̐) abhijātamanīra-
tnākaram̐ kari(105)makara[ku[268]la]sam̐kulam̐ (śakuni)kulakaba-

¹ So also Hall's manuscript C, and the commentator Jagaddhara.

² So also Hall's manuscripts C, D.

³ Hall's manuscripts A, B, C, D, F, G also have *ndrānanda*.

⁴ So also Hall's manuscripts A, B, C, E, F, G, H; cf. *guñjāpūñjakuñja* in Hall's manuscript D.

⁵ Hall's manuscripts D, E, F also have *jāhakajātēna*.

⁶ So also Hall's manuscripts C, D.

⁷ Hall's manuscript D also has *capēṭaka*.

⁸ Cf. *katipayādhvānaṃ* in Hall's manuscript E.

⁹ Cf. *dōḥkhaṇḍa* in Hall's manuscripts A, C, D, E, F.

¹⁰ Srirangam text and Trichinopoly ed., *vāruṇa*.

¹¹ So also Hall's manuscripts B, C, F.

lanābhilāṣasaṃcarannakracakraṃ (stimitatimi)timinṅgilakulaṃ (ka-
daḷīvanavāṭa)viluḷit (āilā)lavalilavaṃga (mātulumga¹)gulma (gaha-
naṃ) ūrmimāruta(marmaritatataralatarō)ttāla (tālī²vanacarita³)jala-
mānuṣamīthunamṛdita[salila]puḷinabālaśāivālaṃ pravāḷāṃkurakō-
ṭipāṭitamukhakhinnaśaṃkhaṇakha (mukharakharasīkharavi)likhi-
tataṭa(rēkhaṃ) khagēśvaragōtrapatraiathapaṭalalakalilasalilaṃ adyā
'py anirmuktamaṃdaramathanasaṃskāraṃ ivā "vartabhrāmṭibhiḥ
sāpa[269]smāraṃ ivā (sitaphēnasaṃcayāiḥ) sasurā(gaṃdham) ivāi
(⁴lāparimaḷāiḥ saghōṣaṃ) ivā garjitāiḥ sakhēdam ivā (nāganiśvā-
sāiḥ) sabhru(bhaṃgam⁴) ivā taramṅgāiḥ sālānastambhaṃ ivā rāma-
sētunā kuṃbhīnasikukṣim ivā lavaṇōtpattisthānaṃ vyākaraṇaṃ
ivā [vitata⁵]strīnadīkṛtyabahuḷaṃ rājakulaṃ ivā dṛṣyamānāma-
hāpātraṃ hastibaṃdham ivā vārigatānēkanā[270]ga(106)mucya-
māna(śūt)kāraṃ viśvāmitraputravargam ivā aṃbhōja(cāru)ma-
tsyōpaśōbhitaṃ satpuruṣaṃ ivā gōṭr(ātiśayaṃ) sādhum ivā 'cyu-
tasthitiramaṇiyaṃ sunṛ(patim⁶) ivā sajjanakramakaraṃ kṛtama-
nyum ivā karatōyāpluta[271]mukhaṃ virahiṇaṃ ivā caṃdanōda-
kasiktaṃ vilāsinam ivā narmadānugataṃ (rāsim ivā samīnakulī-
raṃ śṛṅgārīṇaṃ ivā 'nēkamuktālaṃkṛtaṃ) uddhṛtakālākūṭaṃ api
prakaṭitaviśarāśim ativrddham api sumdaī[pari]vṛt(ōp⁷)akamṭhaṃ
(107) surōtpattisthānaṃ apy asurādhiṣṭhitaṃ jala[272][ni]dhim
apaśyat. acimṭayac ca ahō mē kṛtāpakārēṇā 'pi vidhinā upakṛtir
ēva kṛtā yad ayaṃ lōcanagōcaratāṃ (gatas) samudraḥ tad atra
dēhaṃ (tyajāmi) [priyāvirahāgnim nirvāpayāmi]. yady apy anā-
turyā ("tma⁸)tyāgō na vihitāḥ tathā 'pi (khalu naḥ kāryaṃ) na
[khalu] sarvas (sarvaṃ⁹) kāryaṃ (ēva) karōty [ity¹⁰] asārē saṃ-
sārē. kēna kin [273] (nāma¹¹) na kṛtaṃ. tathāhi gurudāra(hara-

¹ So also Hall's manuscripts E, F, H, and the commentator Jagaddhara.

² Snrangam text and Trichinopoly ed., *tālī*.

³ Hall's manuscript D also has *carita*.

⁴ So also Hall's manuscripts A, D, E

⁵ Hall's manuscripts A, B, C, F, G, H also omit *vitata*.

⁶ So also Hall's manuscripts A, B, C, E, F, G.

⁷ Cf. *parivṛtōpakamṭham* in Tel. ed. 61, Grantha ed., and Hall's manuscripts B, E.

⁸ So also Hall's manuscripts C, D.

⁹ So also Hall's manuscripts C, D.

¹⁰ Trichinopoly ed., *iha*.

¹¹ So also Hall's manuscripts C, D, H.

naṃ¹) dvijaiājō 'karōt. purūravā brāhmaṇadhanatṛṣṇayā vina-
 nāśa. nahuṣaś (śakra)kaḷatra(dōhaḷi bhujaṃgatām ayāsīt). ya-
 yātiḥ (kṛtapurōhitasutā)pāṇigrahaṇaḥ [274] papāta. sudyumnaḥ
 strīmaya (ēvā) 'bhavat. sōmakasya prakhyātā (jagati²) jaṃtuva-
 dhanirghṛnatā. purukutsaḥ kutsita (ēvā) 'bhavat). kuvalayāśvō
 'śva[275]tarakannyām api (jagāma). nṛgaḥ kṛkalāsatām agamat.
 (naḷaḥ kalinā 'bhibhūtaḥ.) saṃvayaṇō mitraduhitari viklabatām
 (agamat) [276] daśarathah (abhi)ṣṭarāmōnmādēna mṛtyum avā-
 pa. kārtavīryō [gō]brāhmaṇapīḍayā paṃcatvam ayāsīt. [yudhi-
 ṣṭhiraḥ samaraśirasi satyam utsasarja.] (saṃtanur³) ativyasanāt
 (vanē⁴) vilalāpa. (tad) itthaṃ nā 'sty (ēva jagaty) akaḷaṃkaḥ kō
 'pi. tad aham api dēham (utsr(108)jāmī) 'ty (ēvaṃ) vi[277]ciṃ-
 tyā kurara[khara]nakharaśikharakhaṃḍita(prthuḷa⁵)prthurōma-
 [bilamaviralasakulakula]śālka(saṃkulaṃ⁶ saṃkalita)jalanakula(ku-
 lō⁷)ccāra(śāraṃ) krōṣṭukulōtsrṣṭavikatakarkaṭakarparaparaṃparā-
 parigata(pīāṃtaṃ⁸ atitaraḷa)jalarayaluḷitacaṭulaśapharakulakaba-
 ḷanakṛtamatinibhṛtabakaśakuninivaha(bahu)d h a v a ḷ i t a p a r i s a r a ṃ
 aticapalajalakapikulaviharaṇa(tulira⁹)salilakana[278]nikara (paṃmi-
 ḷanaśiśiritatamālatalaṃ anudina)nipatadatitaruṇa[vana]mahīṣaga-
 valaśikhara(vi)likhitaviṣamataṭaṃ anavaratacaradasitamukhacara-
 ṇavihaga(vara)nivaha(madhukara)ninada(mukharita)himakara(ki-
 raṇanikara)[279]rucirajalamanuja(gaṇa)śayanamṛdita(ṭaṭadharaṇi)-
 talaṃ ati(bahuḷa)mada[jala]śabaḷa(kaṭa¹⁰)ṭaṭakari[vara]śatanipatita-
 madhukara(nikaraṃ¹¹) atijavanapavanavidhutajala(vighaṭana)nipa-
 tita(phani)gaṇaparigataparīsaraṃ jalanidhi(jalagata)bhujaṇaṃ mu-
 ktanirmōkapaṭṭaṃ [iva] darpaṇam iva vasuṃdharāyāḥ sphaṭikaku-
 ṭṭimam iva varuṇasya (kamalavanam iva sapadmarāgaṃ vanapra-

¹ So also Hall's manuscripts, A, B, C, D, F, G, H.

² So also Hall's manuscript D.

³ So also Hall's manuscripts A, C, F, H.

⁴ So also Hall's manuscripts A, F, H.

⁵ So also Hall's manuscripts B, D.

⁶ So also Hall's manuscripts A, B, C, D, E, F, H, and the commentators Jagaddhara and Narasimha.

⁷ So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentator Narasimha.

⁸ So also Hall's manuscripts B, C, D, F, G, H.

⁹ Tel. ed. 61, Grantha ed., Trichinopoly ed., and Srirangam text, *tulita*.

¹⁰ This reading is also recorded by Śivarāma, *ad loc*.

¹¹ So also Hall's manuscripts A, B, F

dēśam iva savidrumalatam kātaram¹ iva sadaram viṣnum ivā 'nē-
kamuktōpētam) puṭina(talam) āśasāda. tataḥ kṛtasnānādi(sakala-
kṛtyō jalanidhi)jalam avataritum ārēbhē śarīratyāgāya. atha sār-
nugrahēṣu grāhēṣu nirmatsarē(109)ṣu matsyēṣu akṣudrēṣu kṣudr(ā-
mḍēṣu anicchēṣu) [280] kacchapēṣu akrūrēṣu nakrēṣu abhayam-
kūrēṣu makarēṣu amārēṣu (śiṃśumārēṣu ākāśāt²) sarasvatī samu-
dacarāt. ārya kaṃdarpakētō punar api tava (priyāsamāgamō)
bhaviṣyaty acirēṇa tad virama maraṇavyavasāyād iti. (sō 'pi) tad
upaśrutya maraṇ(ārambhād) virarāma³. [punah priyayā samā-
gamēcchayā śarīrasthitiḥētum āhāram cikīrṣur mahāsāgarakacchō-
pāntabhuvam jagāma.] atha tata itaḥ paribhraman phalamūlā-
dinā vanē (vartayan⁴) [kiyantam] kālam (anēkam) nināya [ka-
ndarpakētuh]. ēkadā (tu⁵) katipaya(divasā⁶)pagamē kākāligā-
yana ivō [281] ('pasamṛddha⁷)nimnagānadah (sāyaṃtana)samaya
iva nartitanīlakamṭhaḥ kumāramayūra iva (samārūḍha)śarajanmā
[mahā]tapasvī 'va praśamītarajaḥ prasaraḥtāpasa iva dhṛtajalada-
karakah praḥayakāla iva darśitānēkatarānivibhramah nirupa(dra-
va)kānana(pra⁸)dēśa iva ghanōt(sē[282]kita)sāraṃgah rēvatikara-
pallava iva halidhr(110)tikarah (laṃkēśvara iva samēghanādah
viṃdhya iva ghanaśyāmah⁹ sam)ājagāma varṣāsamayah. (vi)-
bhinna[mēgha]nīlōtpalakānana(nīlē) kṛḍāsarasī 'va nabhasi sma-
rasya (kanaka)ratna(nāur) iva jalada(kāla)lakṣmīmātamgakanyā-
nartanarajju[283]r iva nabhassāudhatōraṇa(ratna)mālikē 'va pra-
vasatā nidāgha(kālakāmtēna dyustri)payōdharē datt[ā smara-
nāy¹⁰](anakhapad)āvalir iva gaganalakṣmī(baṃdhura)raśanāmālē
'va nabhōmaṃdāra[taru¹¹]suṃdarakalik[āmāl]ē 'va ratinakhamārja-
naratna(śilā)śalākē 'va ratna(śaktir) iva¹² (vilāsayaṣṭir iva) kusu-

¹ Trichinopoly ed., *kāntāram*.

² So also Hall's manuscripts A, B, D, F, H.

³ Cf. *virarāma maraṇārambhāt* in Hall's manuscripts C, D, E.

⁴ So also Hall's manuscripts C, D, F, H.

⁵ So also Hall's manuscripts C, D, E, H.

⁶ So also Hall's manuscripts A, B, F, H.

⁷ Cf. *samṛddha* in Hall's manuscripts A, B, C, D, E, F, G, H, Trichinopoly ed., and Sṛirangam text.

⁸ So also Hall's manuscripts F, G.

⁹ Cf. *rāvaṇa iva samēghanādō vindhyagirir iva saḡhana* in Hall's manuscript C.

¹⁰ Hall's manuscripts C, D, E, F also omit *smaranāya*.

¹¹ Hall's manuscripts C, D, E, G, H also omit *taru*.

¹² Trichinopoly ed. omits *ratnaśaktir iva*.

ma¹kētōr iṃdradhanurlatā rarāja. ati(tṛṣṇā)vēga[ni]pītajala(ni)-
dhijalaśaṃkhamālāṃ [iva] ba[284]lākācchalād udvamann (iva)
adṛśyata jala(dharanikarah). pītaharitāiḥ (kṛṣṇakēdārikāgōṣṭhiṣu)
samutpatadbhiḥ (jātuṣa²durōdarāir) iva daidura(śīśukāir) naya-
dyūtāir iva cikriḍa (vidyutā samam³ghanakālākāṃtaḥ). ravidī-
pa(kajjalitamēgha)nikaṣōpalē [iva] mēghasamaya(svarṇa)kāra-
(gharṣitasvarṇarēkhē) 'va (taṭid) aśōbhata. virahinām hṛdayaṃ
(vidārituṃ) [285] karapatram iva (kṛtaṃ) kusumāyudhasya (krū-
(111)ra⁴kāitaka)cchadam (abhāsata). [jaladadāruṇi lōlataḍillatā-
karapatradārītē pavanavēganirdhūtās cūrṇacayā iva jalarēṇavō
babhuḥ.] vicchinnaḍigvadhūhāramuktā(nikarā) iva kharapavana-
vēga(bhramitā) ghana(ghaṭā)ghaṭṭanasamcūrṇitatārānikaiā iva tri-
bhuvanavijigīṣōr makaradhvajasya prasthānalājāṃjalaya iva ka-
rakā vyarājaṃta. (navasāḍvalaṃ sēṃdrakōpamahīmahlīyā lā-
kṣārasāṃkitam stanōttariyam ivā 'lakṣyata. mēghakum̐bhasali-
lāiḥ prthivīnāyikāṃ snāpayitvā prāvṛtēcēṭikāyāṃ gatāyāṃ svac-
cham aṃbaraṃ darśayaṃtī śaraccēṭikā samājagāma⁵.) anam̐ta-
raṃ (sukhaṃjanē) nīrbhara[286](bhara⁶)dvājadvijavacāta(vitapī)-
vitapē (paṭutaraprabhāprabhātō 'd)bhrām̐taśukakulakalāma(kēdā-
ra)pravēṣit(āvēśa)rājahaṃsē kaṃsārātīdēhaduyutidyutalē haṃsa-
(kula⁷)tulita(rājaj⁸)jalamuci sām̐drīkṛt(ēṃdumahasi) kāmuka(jana-
[287]mudita)[madhura]madhutṛṇavīrudhī (sarasa⁹)sārasarasitasā-
rakāsārē [śōbhana¹⁰]kaśērukaṃdalubdhapōtripōtrōd(ghātasarasa-
tātabhāga)cakitaḍātakē [sañcaranmatsyaputrikāpatripaṭalamadhu-
radhvanivihitamudi kadhāritakadambē kambudviṣi prasṛtabisa-

¹ Trichinopoly ed., *makara*.

² Hall's manuscripts A, B, D, F, H, and the commentator Jagaddhara also have *jātuṣa*; cf. the reading *jātuṣāir* recorded by Śivarāma, *ad loc.*

³ So also Hall's manuscripts C, E, and the commentator Jagaddhara.

⁴ Trichinopoly ed., *krūraṃ*.

⁵ Cf. *navasāḍvalam sēṃdrakōpaṇi mahīmahlīyāḥ śukasyāmalaṃ lāksārasalāñch-
testanōttariyam vā 'lakṣyata. mēghakum̐masalūli prthivīnāyikāṃ snāpayitvā
prāvṛtēcēṭīgatāyāṃ tataḥ svaccham aṃbaraṃ darśayaṃtī śaranmadī samājagāma* in
Hall's manuscript C; Trichinopoly ed. also has *sāḍvalam* and *kōpaṃ*.

⁶ So also Hall's manuscripts C, F.

⁷ So also Hall's manuscripts, A, B, D, H.

⁸ So also Hall's manuscripts A, B, D, E, F, G, H.

⁹ So also Hall's manuscript D.

¹⁰ Hall's manuscripts A, C, D, E, F, H also omit *śōbhana*.

prasūnē] viratavāridē [288] tārataratārakē (vāruṇītilaka)camdra-
masi (svādurasāvilē) sphurita¹śaphaia[cakra]kabaḷananibhṛta(na-
rukabakālikē) mūkamaṃḍūkamaṃḍalē saṃkōcītakamaṃcukini kām-
ṃcanacchēdagāura(gōdhūmaka)śālīśālīni (ut)krōśa(112)dutkrōśē
surabhi[gandhi²] sāugaṃdhikagaṃḍha(hāriṇihariṇāśvadaradaḷita)-
kumudāmōdini [kāumudikṛtamudi nirbarhabarhini nihkūjatkoḷya-
ṣṭikē dhṛtadhārtarāṣṭīē hṛṣṭakalamagōpikāgītasukhitamṛgayū-
thē kathikṛtayūthikē mlāyamānamālatimukulē bandhūkabān-
dhavē sañjātasujātakē visūtiitasāutrāmadhanuṣi smērakāśmīrara-
jah[289]puñjapīñjaritadasadiśi vikasvarakamalē] śaratsamayāra-
ṃbhē (vijṛṃbhamānē) kaṃdarpakētus (tata itah) paribhraman
(kāṃcic chilāmaya)putīkām dṛṣṭvā [kāutukēna mōhēna śōkāvē-
gēna mama priyānukārīni 'ti] karēna pasparśa. atha sā (dṛṣṭa)-
mātrāi ('va) śilā[sva]bhāvam utsrjya [punar³] vāsavadattāsvarū-
paṃ (pra)pēdē. tām (ava)lōkya kaṃdarpakētuh [amṛtārṇava-
magna iva] su(dṛḍham) āliṃgya (priyē vāsavadattē kim ētad iti)
papiaccha. (sā pīatyuvāca.) āryaputra apuṇyāyā (maṃḍabhā-
gyāyā mama) kṛtē mahābhāgō [290] (bhavān utsrṣṭa)rājya ēkāki
(paribhraman)jana⁴ iva (avānmanāsa)gōcaram dukkham anuba-
bhūva. [atha⁵] upavāsādinā (tṛṣṭatūrē bhavati nidrāsāṃtē⁶ pīa-
thamaprabuddhā 'haṃ bhavataḥ phalamūlādikam⁷ āharīṣyāmi)
'ti vicīṃtya phal(ādy)anvēṣaṇāya (vanē nalvamātram) agacchaṃ.
(atha) kṣaṇēna [ca] tairugulm(āṃtarītaṃ) [kiyamānakāyamānika-
nikētanam viracya[291]mānēśvaragṛham avatāryamāṇakāṇṭhāra-
kam ārabhyamāṇapaṭakuṭīkaṃ vyavasthāpyamānavēśyānivēśaṃ
śrūyamāṇaturagahrēśāśataṃ vādyamānavīśīamaḍhakkāśatapuṣka-
ram anvīṣyamāṇasvādusalilāśayam uddi[292]śyamānavipaṇikētu-
vaṃśaṃ] sēnā(nivēśaṃ dṛṣṭvā) kim ayaṃ mamā (''karṣaṇāya tā-
ta⁸)vyūhas samāyātah āhōsvīd āryaputra(vyūha) iti (cīṃtayaṃtīm)

¹ Trichinopoly ed., *svādurasāvilē sphurita*.

² Hall's manuscripts A, D, H also omit *gandhi*.

³ Hall's manuscripts D, H also omit *punar*.

⁴ Srirangam text and Trichinopoly ed., *paribhraman prakṛtājana*.

⁵ Hall's manuscripts A, B, D also omit *atha*.

⁶ Cf. *nidrāntē* in Hall's manuscript D.

⁷ Cf. *phalamūlādikam* in Hall's manuscripts C, D.

⁸ So also Hall's manuscripts E, F.

mām [prati] cārakathit(ōdaṃtō · dūrāt kirātasēnāpatir dhāvati sma). tatō ('nyah) kirātasēnāpatiḥ tādrśa ēva (tathābhūtayā sē-
 nayā) 'nvitō (mrgayām) gataḥ¹ sō 'pi (tac chrutvā dhāvati sma.
 [293] athāi "kāmiṣalubdhayōr gr̥dhiayōr iva tayōr yuddham āsit.)
 tataḥ (prabhṛti) [prati]śarāsāradurdina(sthagita)dinakarakiraṇē
 raṇa[294] karmaviśārada(karadūr²) ōtkṣipta(khadga³dhā (113) rāda-
 ṭita)subhaṭ(āśliṣyamānavidyādharī)vibhramē samaradaśan(āgata)-
 samcaradanēkanabhaścara-cāraṇa(caraṇaprakraviracitatōraṇa)ca-
 kravālē [vētālasamākrāntaskandhakabandhacakra-kriyamānacāru-
 pracārē⁴] (carac)cārubhaṭakhadgakhaṃḍita(dvipapada)samāpta-
 (piśācīkā)ka[295]r̥ṇōlūkhāl(ābharaṇē) kāutuk(ākṛṣṭajana⁵samudva-
 lannāṃdikē) kām̐diśīkabhīruṇi (praskannaklibajanē raṇōdyataji-
 takāśini⁶) raṇakhalē (sṛgālikā)sṛgālaprārthanīyēṣv āmiṣapim̐dēṣv
 iva jihmagadaṣṭēṣv iva (śvitradurbhagēṣv iva) śarīrēṣu (nāsthām)
 kalayaṃtas samaṃ (dviṣatām) dhanuṣām ca jīv(ākarṣaṇam⁷) yō-
 dhās cakruḥ. (tatra) tyāgina iva dānavam̐tō mārgaṇasampātām
 (sahaṃtaḥ) samr̥ddhaviṣasina iva śṛṅgār(ōp)asōbbhitāḥ sahēma-
 (kakṣyās) ca sadarāmā iva kadaḥirājītāḥ sadviṣās ca niśā(nivahā⁸)
 iva nakṣatramālōpaśōbbhitāḥ (śarad)divasā [296] iva (sam)ulla-
 sat(padmāḥ) mahāmrgā babhuḥ. ut(kupitā) iva kṣamām muṃca-
 ṃtaḥ payōdhaya ivā "varta(śōbbhinaḥ) sōrmayaś ca udyān(ōd)dē-
 śā iva samallikākṣāḥ (kulāla)gr̥hā ivā 'bhinavabhāṃḍa(bhāriṇaḥ)
 ratnākarā iva sadēvamaṇayaḥ lēkhā iva sēṃdra(vṛddhayaḥ) kṣībā
 iva pāna(114)bhūṣitāḥ) turam̐(gamā) [ca] viējuh⁹. karnābhyaṃ
 śrutapar(āpavādā)bhyām khalōdayasādhuvipattisākṣibhyaṃ akṣi-
 bhyām (asthānē 'pi namatā mūrdhnā kirtayatā cā 'kīrtanīyān
 āsyēna ca viyuktō) 'ham̐ (diṣṭyē¹⁰) 'ti harṣād iva (ciraṃ nanarta)
 kabaṃdhah. tataḥ [kr̥ta¹¹](parihāsakēnē) 'va cakṣuḥ pidadhatā

¹ Trichinopoly ed., *mrgayārtham āgataḥ*.

² Cf. *dviradakaradūrōtkṣipta* in Hall's manuscript C and *dviradakaradūratarōtkṣipta* in Hall's manuscripts D, H.

³ Hall's manuscripts C, D also have *khadga*.

⁴ Hall's manuscripts E, F, H also omit *vētāla* . . . °*pracārē*

⁵ Trichinopoly ed. omits *kāutukākṛṣṭajana*.

⁶ Cf. *praskannaklibajanē janōpagaṇanītakāśini* in Hall's manuscript C.

⁷ So also Hall's manuscripts A, B, C, D.

⁸ So also Hall's manuscripts C, D, E, F, G, H.

⁹ Trichinopoly ed., *vējuh*.

¹⁰ So also Hall's manuscript A, and the commentator Jagaddhara.

¹¹ Hall's manuscripts C, G also omit *kr̥ta*.

parāpavādaśravaṇa[297]bhīruṇē 'va śrōtravṛttim sthagayatā sōn-
mādēnē 'va vāyuvēgavikṣiptēna¹ palitaṃkaranēnē 'va surayōṣitāṃ
amḍhaṃkaraṇēnē 'va yōdhānāṃ timirēnē 'va samarapradōṣasya
patitēnē 'va vimuktagōtrēna (kunṛpatinē 'va nakṣatrapathagāminā
kṛtakalahēnē 'va kṛtadhūmyārucinā rājasēnē 'va vyavahitasatvēna
avinītēnē 'vō 'ddhatēna asajjanēnē 'va pihitasatpathēna²) raṇajēna
(rajōjātēna vijijṛmbhē³. anam̐taraṃ ca nārāyana iva) [rāvaṇava-
dham akarōt] kaścīt [kṛṣṇa iva] narakacchēdam akārṣīt. kaścīt
bāuddhasiddhāṃta iva kṣapitaśrutivacanadarśanō 'bhavat. kaścīt
kṣapaṇaka iva kaṭāvṛta(vigrahō 'bhavat). kaścīt (surāpa iva pa-
pāta⁴. kaścīt suyōdhana iva śaṃkitōrubhaṃgaḥ sarōjalaṃ) vi-
vēśa. kaścīt śaratalpa(śayyā⁵)gataḥ bhīṣma iva [298] (gatāyus
ciraṃ) śvasann āsīt. kaścīt karṇa iva (viklababhūtāṃgaḥ⁶) śakti-
mōkṣaṇam akarōt. (kaścī(115)d rāghava iva iāvanavadham aka-
rōt.) tatō vi(hasta)dhvajapaṭaṃ patatpatākāṃ (vyūhacāribhaṭa-
kaṃpitakhaḍgadghēnukaṃ tat samastam ubhayaṃ mithō jagāma
hananaṃ) sāinyam⁷. (tataś ca) yasyā "śramas tēna muninā pu-
ṣpādikaṃ ādāyā "gatēna⁸ (yōgadrśā⁹) pratipannavṛttāṃtēna tva-
tkṛtē mamā 'yam āśramō bhagna (iti¹⁰ kupitēna¹¹) śīlā[299](mayā
putrikā¹²) bhavē 'ti śaptā ("smy) ahaṃ. (tataḥ) kṣaṇēn(āi "vē 'yam
varāki) bahuduḥkham (anubhavatī 'ty anugrahād āryaputrakarū-
ṇayā ca sa munir yācyamāna¹³) āryaputra(hasta)spars(āvadhikaṃ)
śāp[ānt]am akarōt. tataḥ kaṃdarpakētuh (śrutavṛttāṃtēna) sa-
māgatēna makaraṃdēna (tayā) vāsavadattayā ca [300] (samaṃ¹⁴)

¹ Tel. ed. 61 and Grantha ed., *nikṣiptēna*.

² Cf. *kunṛpatinē 'va nakṣatrapathagāminā kaliṅgēnē 'va kṛtadhūmyārucinā rāja-
sēnē 'va vyavahitasatvēna vinītēnē 'vā 'samuddhatēnā 'sajjanēnē 'va hatāntarēna* in
Hall's manuscript C.

³ Cf. *vijajṛmbhē* in Hall's manuscript D, Tel. ed. 61, Grantha ed., Trichinopoly ed.,
and Srirangam text.

⁴ Cf. *kaścīt surāpadurja iva papāta* in Hall's manuscript B.

⁵ Cf. *talpaśayō* in Hall's manuscripts A, B, D, E, F, G, H, and the commentator
Jagaddhara.

⁶ Cf. *viklavibhūta*° in Hall's manuscript D.

⁷ Cf. *tat samastam ihāśramē mithō nidhanam jagama sāinyam* in Hall's manuscript
D and *tataḥ samastasāinyam anyōnyam nidhanam avāpa* in Hall's manuscripts A, B.

⁸ Tel. ed. 61 and Grantha ed., *ādāya gatēna*.

⁹ So also Hall's manuscript C.

¹⁰ So also Hall's manuscripts C, D.

¹¹ Tel. ed. 61 and Grantha ed., *kōpitēna*

¹² So also Hall's manuscripts A, B.

¹³ Cf. *varāki 'va bahuduḥkham anubhavatī 'ti karuṇākṛstō munir* in Hall's manu-
script D.

¹⁴ So also Hall's manuscript A.

svapuram (pāṭaliputraṃ) gatvā [yathā¹]hrdayābhilaṣitāni (suralō-
kadurlabhāni²) sukhāni (tābhyāṃ sahā) 'nubhavan kālam (anēkaṃ)
ṇināya³.

(sarasvatīdattavaraprasādaś cakrē subaṃdhus sujanāikabaṃ-
dhuḥ

pratyakṣaraślēṣamayaprapaṃcavinyāsavāidagdhyanidhiṃ pra-
baṃdhaṃ.

kavīnām agaḷad darpō nūnaṃ⁴ vāsavadattayā

śaktyē ”va pāṃḍuputrāṇāṃ gatayā karṇagōcaraṃ⁵.

iti śrīkavisārvabhāumasubāṃdhuvīracitā
vāsavadattā samāptā⁶.)

¹ Hall's manuscripts C, D, E, F, G also omit *yathā*.

² Cf. *suratasukhāni* in Hall's manuscripts A, B, C, D, E, F, G.

³ Tel. ed. 61 and Grantha ed. add *iti vāsavadattākhyō gramthas samāptāḥ*.

⁴ Tel. ed. 61 and Grantha ed., *nūtyam*.

⁵ Srirangam text and Trichinopoly ed. omit this interpolation from the *Harṣacarita*

⁶ Trichinopoly ed., *samāptā*; Tel. ed. 61 and Grantha ed., *vāsavadattā saṃyākḥyā samāptā*; Srirangam text, *iti vāsavadattā samāptā*; cf. *ākhyāyikā* in Hall's manuscripts A, B, C, D, E, F, G, H.

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śrīhayagrīvāya namaḥ. śrīmatā subandhunāmnā mahākavinā viracitē "yaṃ vāsavadattākhyā mahākhyāyikā śrīpaccappapāṭhaśālāyāṃ saṃskṛtān-dhrōpādhyāyēna vimjīmūrukṣṇamācāryēṇa śōdhitā oḡgulūruvēṇugōpālānā-yakēna sūryalōkamudrākṣaraśālāyāṃ mudritā 'sīt 1861 samvatsarē dēsam-barē mārsitihīḥ. Telugu script. 126 pp. (2 pp. with 22 distichs in honour of Hayagrīva [Viṣṇu], 1 p. of kōśas used in the commentary, 4 pp. of summary of story, 119 pp. of text and commentary).¹

śubham astu. śrīmannikkilasurēṇḍrādīvaṃdīpādakamalaśrīvāgdēvī-dattavaraprasādēna subaṃdhunāmnā kavikulasārvaabhāumēna viracitaḥ vā-savadattākhyāḥ cāmpūprabandhō 'yaṃ dhīmatām arthaparijñānāya vyā-khyānēna sākaṃ madhurasubhāśāstrīṇā saṃśōdhyapariskṛtaḥ jñānasūryō-dayamudrākṣaraśālāyāṃ tadadhikārīṇā bhuvanagiri raṃgayyaśēttināmnā vāiśyacūḍāmaṇū mudrākṣarāir mudrayitvā prakatīkṛtas san bhuvivijaya-tētarāṃ 1862 samvatsaram yēpral nēla 19 tēdi. Telugu script. 115+1 pp. (the last page occupied by a *Rahasyatrayakārika*). [For the transcription of this edition see above, pp. 145-195.]²

śrīhayagrīvāya namaḥ. śrīmatā subandhunāmnā mahākavinā viracitē "yaṃ vāsavadattākhyā mahākhyāyikā vāvillārāmasvāmīśāstrīṇā sarasvatīli-ruvēṃkaṭācāryēṇa ca samyak pariṣkṛtā śrīmaccannapurīyābharaṇāyamānā-yāṃ hindubhāśasamjivīmudrākṣaraśālāyāṃ oḡgulūruvēṇugōpālānāyaka-prabhṛtubhir ētanmudrākṣaraśālāsāmājikāiḥ mudritā satī vijayatētarāṃ. [Device containing the name of the press in English, Telugu, Grantha,

¹ A copy is possessed by the Library of the India Office, London.

² Copies may be found in the Library of the India Office, London, and in my own possession.

and Dēvanāgarī characters, and, in English, 'S. Thiruvengadacharuloo, V. Ramasawmy Sastry, O. Vanoogopaloo. N. and Co.']. 1870 *saṃ janvari*. Grantha script. 134 pp. (1 p. of *kōśas* used in the commentary, 1 p. of names of officials, etc., of the press, 4 pp. of summary of story, 128 pp. of text and commentary).¹

vāsavadattā mahākaviśubandhuviracitā tripāṭhiśivarāmaracitadarpaṇā-khyatikāśahitā vi. ē. upādhihārīṇā śrījīvanandavidyāsāgarabhaṭṭācārya-yeṇa saṃskṛtā. kalikāṭāyām kāvyaprakāśayantrē mudritā. 7 1874. Dēvanāgarī script. 154 pp. (3d ed., 132 pp., Gōvardhana Press, Calcutta, 1907).²

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Hall (Introd., p. 29) states that his epitome of the *Vāsavadattā* (ib. pp. 29–43) was 'abridged from a literal version which was first prepared of the entire story.' The subsequent fortunes of this manuscript translation are unknown to me, and even Mr. Richard Hall, of Wickham Market, Suffolk, the son of Fitzedward Hall, has thus far been unable to trace it (letter of Nov. 27, 1908). The value of this rendering by the first editor of the romance, could it be found, would be too obvious to require further emphasis.

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¹ A copy is possessed by the Library of the India Office, London.

² I have thus far been unable to ascertain the date, pagination, and press of the second edition.

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¹ A copy is possessed by the Library of the British Museum.

LEXICOGRAPHICAL APPENDIX

The following list of words and meanings occurring in the *Vāsavadattā*, which the St. Petersburg Sanskrit dictionaries either omit altogether¹ or cite only from native lexicographers, is condensed from my 'Lexicographical Addenda to the St. Petersburg Lexicons from the *Vāsavadattā* of Subandhu' (*ZDMG.* 60. 355-368), and is, at the same time, supplemented by the material from the Madras edition of 1862 (which was then unknown to me) and the Srirangam edition of 1906-1908, which appeared subsequently to the study just mentioned.² The Hall, Madras, and Srirangam texts are here denoted by the letters H, M, and S respectively, but the latter two are cited only when they present words or meanings not found in the edition of Hall. An asterisk (*) prefixed to a word or meaning denotes that the St. Petersburg dictionaries cite only from Sanskrit lexicographers, and a small circle (°) similarly prefixed implies that the word or meaning in question is entirely omitted by the St. Petersburg lexicons. The numbers within the parentheses refer to pages and lines respectively of the editions employed.

*a (H 113, 1): Viṣṇu.³

amśuka (M 67, 6; S 212, 1): °ray, beam of light.

¹ It should be noted in this connexion that a complete index to the *Vāsavadattā* was prepared by Aufrecht and placed for a time at the disposal of Bohtlingk, who excerpted from it what he deemed most important for his dictionary (*Sanskrit-Wörterbuch in kürzerer Fassung*, 5. Introd., p. 1, St. Petersburg, 1884).

² Similar lists of words and meanings supplementary to those given in the St. Petersburg lexicons have recently been prepared by Meyer for the *Kuttanimita* and *Samayamātrkā* (in his *Altindische Schelmenbücher*, 2. 151-156, Leipzig, 1903), by Schmidt for Appayyadiksita's *Kuvalayānandakārikā* in his translation of the work (p. 147, Leipzig, 1907), by Jahn for the *Sāurapurāṇa* (*Das Saurapurāṇa*, pp. 194-195, Strassburg, 1908), by Schmidt and Hertel for Amitagati's *Subhāṣitasandōha* (*ZDMG.* 59. 266-267), by Schmidt for Rāma's *Manmathōnmathana* (*ZDMG.* 63. 411), by Oster for the *Bhōjaprabandha* (in his *Die Rezensionen des Bhōjaprabandha*, pp. 15-17, Darmstadt, 1911), by myself for Rājasēkhara's *Viḍḍhaśālabhañjikā* (*JAOS.* 27. 7), and by Hertel for Hemacandra's *Parīkṣāparvan* (*ZDMG.* 62. 361-369) and the *Pañcatantra* (*Pañcatantra*, ed. Hertel, pp. 291-295, Cambridge, Mass., 1908). By far the most important collection in the present connexion, however, is Thomas's 'Two Lists of Words from Bāṇa's *Harṣacarita*,' in *JRAS.* 1899, pp. 485-517, a list closely analogous to the one here presented from the *Vāsavadattā*. A similar study of the lexicography of Bāṇa's *Kādambarī* is still a *desideratum*.

³ Professor Otto Franke (card of Oct. 14, 1906) kindly calls my attention to *Bhagavadgītā*, 10. 33, where Kṛṣṇa (Viṣṇu) says : *akṣarāṇām akārō'smi*, 'of letters I am the A.'

- akīrtanīya* (M 114, 3; S 354, 6): °unpraiseworthy.
akṣa (H 72, 3): °conduct.
**agaru* (M 57, 6; 67, 10; 84, 5; 89, 1; S 213, 4; 287, 4; 298, 4):
Amyris Agallocha, aloes-wood (also in *Pañcatantra*, 46, 5).
agādha (H 24, 2): °free from greed.
**agranthin* (H 113, 2): pure-hearted.
agrāsara (H 23, 3): °friend.
aṅkaṇa (M 72, 9; 83, 5; S 283, 4): °court (faulty writing for *aṅgaṇa*).
acakra (H 112, 2): °without guile.
ajāpāla (H 111, 1): (1) °goatherd; (2) °elder brother of Rāma;
 (3) °clinging to passion.
**añc + ava* [*avāñcani*] (H 172, 3): to bend down.
añcana (H 213, 2): °going, movement.
**atitanīyastā* (H 46, 1): excessive thinness.
atimuktata (H 136, 2): (1) °completely emancipated; (2) **Gaertnera*
racemosa, Roxb., a beautiful and hardy creeper, distinguished for the
 fragrance and beauty of its blossoms.
anaṅgatā (H 128, 2): °lack of allegiance.
**anatimaya* (M 9, 2): (1) without *timi*-fishes; (2) unbending.
ananta (H 13, 1): °many.
**anahbhaya* (S 32, 2): (1) having no fear of one's subjects; (2) having
 no fear of serpents (cf. **ahibhaya*: fear of one's subjects).
**anubandhatā* (H 171, 3): series.
anubandhin (H 147, 2): °author of a book.
andhaṅkaraṇa (H 297, 2): °cause of blindness.
**apadarśana* (H 76, 1): deprived of sight.
aparājītā (H 246, 2): **Clitoria ternatea*, Linn., a cultivated flowering
 plant, chiefly blue and white in colour.
**abhūtātā* (H 204, 1): untruth.
amāra (H 280, 1): °not murderous.
**ambaratva* (H 127, 3): (1) cloudiness; (2) clothing.
ambhōja (M 106, 1; S 335, 2): °name of a son of Viśvamitra.
**ambhōjacāmara* (H 270, 1): *Blyxa octandra*, Linn., an aquatic, grass-
 like plant, with large, white blossoms.
**amradīman* (H 213, 1): hardness.
amlāna (H 135, 2; 248, 1): **Gomphraena globosa*, Linn., globe-
 amaranth.
arkaparṇa (M 102, 7): **Asclepias gigantea*, Willd., a large, ramous
 shrub.
**ardh + upasam* [*upasamrddha*] (M 109, 7): to be constant, to last.
ardhacandra (H 89, 1): °eye in the plume of a peacock.

**ardhaśaphara* (H 99, 2): demi-carp, a sort of fish of uncertain identification.

**arpaka* (H 53, 3): causing to go, delivering over, yielding.

**avakōṣa* (H 99, 1): crane.

avadhika (M 115, 8; S 357, 5): °having as a limit, up to, until.

avalōpana (H 72, 3): °sunset. *

avaśyāya (H 23, 1): *pride.

**avasīrīkṛta* (H 196, 1): (1) wile of an evil woman; (2) made a miserable woman.

**avīcī* (M 46, 1; S. 136, 3): a certain hell.

asaṅkha (H 112, 1): °weapon, arrow.

**asīlamukha* (H 278, 3): a variety of white goose with black head and legs.

**astimīta* (H 268, 1): restless, tremulous.

**ahasa* (H 33, 1): sorrow.

**ahilunḍika* (M 6, 6; S 26, 1): snake catcher, snake charmer.

**ahimakara* (H 278, 3): sun.

ā

ākarṣaka (H 197, 1): °attractive to women.

**āghrātuka* (H 161, 3): breathing forth.

āḍambara (H 181, 3): *beginning, commencement.

ātarpapa (H 183, 3; 267, 3): °pigment, cosmetic.

ātmaghōṣa (H 74, 1): °self-praise.

ānanda (M 91, 1): °Brāhma.

ārikā (H 244, 4): °recourse, summons.

**āvīrbhūti* (H 66, 1): manifestation.

āsā (H 13, 2): °west.

āśrayāśa (H 28, 2; 70. 5): (1) °longing for hermitages; (2) °refuge-devouring.

i

**itar* (H 213, 3): going to, attaining, possessing.

**indrakōpa* (M 111, 4): cochineal (faulty writing for *indragōpa*).

indrajālin (H 67, 1): °enchanted, bewitching.

**indravṛddhi* (M 113, 14): sort of horse (cf. **indravṛddhika*: sort of horse).

**indrāṇikā* (H 244, 3): (1) °wife of Indra; (2) °*Asparagus racemosus*, Willd., racemose asparagus.

indrāṇī (H 114, 3; 135, 1): (1) *mode of coitus (cf. Schmidt, *Beiträge*

zur indischen Erotik, pp. 530-531, 564, 570, Leipzig, 1902); (2) **Vitex negundo*, Linn., a small tree.

u

**uccatāla* (H 102, 4): °lofty height.

**uccāiḥśravas* (H 73, 1): °deaf.

**ujjvala* (M 40, 3; S 121, 2): °passion, love.

**utkalikā* (M 86, 4; S 294, 1): °name of a girl.

**utkula* (M 36, 4): °sort of fish.

**utpala* (H 42, 4; 134, 3): (1) °fleshless; (2) °sort of fish of uncertain identification.

**utsākta* (M 109, 11; S 344, 1): proud, haughty.

**uddaṇḍapāla* (H 99, 3): sort of fish of uncertain identification.

**uddaṇḍavāla* (M 37, 6; S 112, 5): sort of fish of uncertain identification (variant spelling of the preceding word).

**udrōka* (H 24, 2): °light on an elevated place.

**ullalana* (S 168, 3): °act of swinging.

ā

**ākabandhu* (H 9, 1): only brother.

k

**ka* (H 77, 2): °hair.

**kamsārāti* (H 286, 2): Kṛṣṇa.

**kaccha* (M 36, 4): °bristle.

**kañcukin* (H 288, 3): °serpent (also in *Harṣacarita*, 108, 11).

**kala* (H 242, 1; 297, 8): °corpse (cf. Zachariae, *Beiträge zur indischen Lexicographie*, p. 34, Berlin, 1883, and especially Zupitza, *Die germanischen Gutturale*, p. 107, Berlin, 1896).

**kaṭaka* (H 216, 4): °capital, metropolis.

**kaṭapala* (H 75, 2): (1) flesh of a corpse; (2) breaking of an agreement.

**kaṇṭaka* (H 18, 1): °informer, tell-tale.

**kathakāy* [*kathakāyātē*] (M 92, 7; S 306, 5): to become a narrator.

**kadalikā* (M 89, 6; S 300, 1): °name of a girl.

**kadalī* (H 295, 6): banner borne on an elephant.

**kanaka* (M 64, 17; S 199, 1): **Butea frondosa*, dhak-tree.

**kapika* (H 266, 2): monkey.

**kabandha* (H 42, 3; 101, 3): °water.

**kābarikā* (M 61, 2; S 186, 1): hair.

**kamala* (H 205, 1): °receptacle of bliss (ka: joy + *mal(l)a: receptacle).

karaka (H 150, 2): *hand.

karāṇa (H 125, 4): °cleavage.

**kartana* (H 129, 1): spinning (cf. *kṛntana* below).

karpara (H 277, 3): *skull.

°*karma* (M 51, 1): silk (cf. *kṛmi*: worm).

**kalakanṭha* (H 131, 3; 263, 2): *Eudynamis orientalis*, koel, Indian cuckoo.

kalatratā (H 236, 2): °possession of hips and loins (cf. *kalatra*: hips, *pudenda*, *Kuttanīmata*, 295).

**kalāṅkura* (H 142, 4): name of a man.

kaṅga (S 355, 7): *fork-tailed snake.

kānta (H 267, 1): °destroyer of bliss (*ka*: joy + *anta*: end).

kāntāra (H 23, 3): °famine.

kālēya (M 69, 11; S 222, 2): (1) *saffron; (2) *liver.

kāvyā (H 12, 2): *epithet of a female demon.

kāṣṭha (H 176, 3): °eminence, prosperity.

°*kimmīra* (M 56, 2): variegated (Prakritism for *kirmīra*).

**kilāla* (H 219, 2): water.

ku (H 201, 1): °wife.

kuṅja (M 36, 4; S 109, 2): *jaw (cf. Zachariae, *Beiträge zur indischen Lexikographie*, p. 32, Berlin, 1883).

kuṅjara (H 201, 1): *hair.

kufikṛta (M 103, 7; S 329, 5): °crooked.

°*kup + ud* [*utkupita*] (M 67, 12; 113, 11; S 354, 1): to be angry.

**kuruta* (M 88, 1; S 296, 3): °unseemly noise.

°*kulagraha* (M 84, 9): palace (Prakritism for *kulagṛha*).

°*kuhakuḥārāva* (M 102, 9; Trichinopoly ed., 83, 5): confused noise.

°*kuhākuḥārāva* (Tel. ed. 61, 58, 8; Grantha ed., 58, 5): confused noise (variant spelling of the preceding word).

**kuhūmukha* (M 60, 7; S 185, 1): *Eudynamis orientalis*, koel, Indian cuckoo.

°*kṛkalāsata* (H 275, 1): lizardhood.

kṛti (H 210, 2): °wealth (cf. Zachariae, *op. cit.* p. 33, on *kṛta*: fruit, reward).

kṛntana (M 51, 6): °spinning (cf. **kartana* above).

kṛṣṇavartman (H 28, 2; 176, 3): *rascally.

°*kēṭakikā* (H 231, 5): name of a girl.

°*kēḍārikākōṣṭhikā* (H 284, 2): enclosure of a field.

°*kōkapriyatamā* (H 53, 3): female of the *Cascara rutila*, Pallas, the Brahminy or ruddy duck.

**kōṇapa* (M 93, 9): °sort of demon (faulty writing for *kāuṇapa*).

- **krakacchada* (H 285, 1): *Pandanus odoratissimus*, Linn., screw-pine.
kṣaṇa (H 173, 5; 229, 3): °night.
kṣaṇadēśa (H 229, 3): °husband.
 °*kṣīṇatārā* (H 56, 3): extreme emaciation.
kṣudrā (H 169, 2): *courtesan (also in *Kullanimata*, 439).
 **kṣudrāṇḍa* (M 109, 1): shoal of fish.

kh

- **khagēśvara* (H 268, 6): °Garuḍa.
khaṇḍābhra (H 114, 2): *sort of erotic bite (cf. Schmidt, *Beiträge zur indischen Erotik*, pp. 504-505, Leipzig, 1902).
 °*kharatā* (M 85, 6; S 293, 1): roughness.
kharma (H 127, 2): *courage, manhood.

g

- **gaṇanīya* (H 235, 2): that should be reckoned.
 **gaṇikārikā* (H 244, 4): *Premna spinosa*, Roxb., a small tree.
gaṇḍa (S 309, 1): (1) *stud in a horse's trappings; (2) *rhinoceros.
 °*garghaṇa* (Grantha ed., 48, 12): rubbing (variant spelling of °*ghar-ghaṇa*, M 45, 4).
 °*gal + sam* [*saṅgalant*] (H 253, 1): to drip.
 **gāṇikya* (M 40, 2; S 121, 2): group of courtesans.
gāndhāra (H 127, 2): *minium, red lead used as a cosmetic.
 **gāmuka* (S 348, 4): °traveller.
gaṇa (H 15, 1): *Bhīma.
 °*gulmatā* (H 93, 1): (1) bushiness; (2) spleenfulness.
 **guhīn* (M 104, 2): forest.
 °*gōcaratā* (H 272, 2): °range.
gōdā (M 61, 3; S 186, 2): °earth-giving.
gōdhūmaka (M 111, 15): °wheat.
gōpati (M 100, 3; S 323, 2): *epithet of India.
gōpāla (M 41, 5; S 125, 1): °eloquent.
gāudhēya (M 103, 11): *lizard.
 **gāudhēra* (H 265, 2): lizard (variant spelling of the preceding word).
gāurika (H 88, 2; 89, 3): °ruddy.

gh

- ghaṇṭāravā* (H 106, 2): *a variety of *Crotularia*.
ghanasāra (H 262, 2): *a sort of tree.
 °*gharghaṇa* (M 45, 4): rubbing (variant spelling of °*garghaṇa*, Grantha ed., 48, 12).

°ghā + ud [udghāta] (M 111, 12): to dig up (faulty writing for khā + ud).

°ghātanīya (H 293, 1): to be killed.

°ghumughumāyita (Trichinopoly ed., 90, 3): humming.

c

°caṭātkāra (M 93, 11; S 311, 2): crackling noise (variant spelling of catatkāra).

candrārēkhā (M 52, 1; S 150, 2): °golden diadem.

capalā (H 223, 2): °name of a girl.

capalāy [capalāyah] (H 223, 2): °to tremble.

carāṇa (H 278, 3): °ray, beam of light.

*cāturikā (H 57, 2): °pillow, cushion.

cāraṇa (H 264, 3): °passage.

°cāribhaṭa (M 115, 2; S 356, 8): soldier (variant spelling of °cārubhaṭa).

cāru (M 106, 1; S 335, 2): °name of a son of Viśvamitra.

°cārubhaṭa (H 43, 1; 294, 4): (1) a sort of fish of uncertain identification; (2) soldier (variant spelling of °cāribhaṭa).

citra (M 52, 2; S 150, 3): **Jonesia Asoca*, *ushoka*-tree.

citraka (M 52, 2; S 150, 3): *sectarial mark on the forehead.

cirajīvin (H 120, 6): probably **Terminalia tomentosa*, Roxb., *saj*-tree.

°cuṭcūra (M 103, 9; S 329, 6): eager, desirous.

cumbaka (H 198, 1): *addicted to kissing.

ch

chattra (H 44, 3): probably **Asclepias acida*, Roxb., *soma*-plant.

j

jaghanya (H 77, 1): **membrum virile*.

°jarjharita (M 17, 9): broken, shattered (variant spelling of *jharjharita*).

*jalanakula (H 277, 2): otter.

°jalamanuja (H 279, 1): merman.

jīvā (H 295, 4): *bow-string.

jh

°jhaṇātkāra (M 20, 7; S 63, 3): jingle (variant spelling of *jhaṇatkāra*).

ṭ

°ṭāṅkarin (S 310, 4): hissing (cf. *ṭāṅkarin*: making the sound ṭā, in *Harṣacarita*, 161, 3).

ḍ

°ḍī + *samud* [*samuḍḍīyamāna*, *samuḍḍayamāna*] (M 18, 1; S 55, 1): to fly up together.

ḍh

°ḍhākinī (M 94, 1): sort of female demon (variant spelling of *ḍākinī*).

t

taṭā (H 218, 4): °proximity.

°*taṭit* (M 110, 12): lightning (faulty spelling for *taḍit*).

**tata* (H 77, 2): °sound of the lute and similar instruments.

tathāgata (H 114, 3): (1) °homely; (2) °customary.

°*tithin* (H 111, 2): lover.

°*tiryaggatn* (H 147, 3): (1) going in crooked ways; (2) breeze, wind.

tulādhāra (H 174, 1): *merchant (cf. *tulādhara*: merchant, *Samaya-māṭṛkā*, 7. 21; 8. 45).

°*tulira* (M 108, 5): meaning unknown (H *luhta*; S *tulita*).

**trōti* (M 53, 8; S 154, 3): beak.

d

**da* (H 199, 1): wife.

°*dattakapāta* (H 65, 5): with closed doors.

damanaka (H 39, 2; 135, 1). (1) °hero, champion; (2) °foe.

darṣaka (H 53, 3; 209, 1): °burning.

dahana (H 28, 2): °consumer, destroyer.

dānavanī (H 295, 5): °shedding ichor (also in *Harṣacarita*, 200, 18).

dāra (H 221, 5): °love (cf. *dārikā*: courtesan, *Subhāṣitasamdhā*, 24. 14).

dāsī (H 169, 2): *courtesan.

divyacakṣu (H 143, 1): (1) °Kṛṣṇa; (2) °blind.

°*duratīkramatā* (S 326, 3): state of being hard to overcome.

duḥśasana (H 20, 2): °evil instruction.

°*dyusṛṇa* (H 233, 4): *Crocus sativus*, Linn., common saffron (faulty spelling for *ghusṛṇa*; cf. Zachariae in *KZ.* 27. 577 [card of Professor Zachariae, June 14, 1910]).

°*dravas* (H 223, 2): running, course.

**drāvaka* (H 198, 1): (1) magnet; (2) causing to run.

drōṇa (H 148, 1; 169, 5; 176, 2; 247, 2): *crow (also in *Harṣacarita* 89, 12).

**drōṇakāka* (M 68, 5; S 216, 1): raven.

divijapati (H 252, 3): *moon.

dhījarājan (H 273, 1): °Brāhman of superior excellence.

dhīrārtha (H 195, 1): °uncertain, hesitating.

dh

°*dhūmyā* (S 355, 7): fork-tailed shrike (misprint for °*dhūmyāta*?).

dhīrarāstra (H 15, 1): °ruler of a kingdom.

n

nagaramaṇḍana (H 142, 4): °adornment of a city.

°*natimant* (H 181, 2): bowed, bent.

nada (H 91, 3): °sound, noise.

nadina (H 25, 1): °loids of rivers, ocean (also in *Parīṣṭaparvan*, 7. 138).

nandighōṣa (H 142, 2): °name of Arjuna's chariot (cf. Zachariae, *Beitrage zur indischen Lexikographie*, p. 40, Berlin, 1883).

nabhaścara (H 267, 6): °bird.

nabhōga (H 23, 3): °god, deity.

naya (H 284, 2): °sort of game, chess (?) or backgammon (?) (cf. Thomas, 'The Indian Game of Chess,' in *ZDMG.* 53. 364).

°*narakṣaṇa* (M 78, 3; S 264, 1): destruction.

°*naruka* (M 111, 14): vulture.

narmada (H 271, 1): °jester, buffoon.

nava (H 27, 3): °praise, glory.

navaka (H 7, 4): (1) °despised; (2) °unknown.

nāndika (M 113, 4): °shout of praise.

**nāndika* (H 295, 1): °possessed of laudations.

**nārikēli* (S 137, 6): cocoanut-tree.

nāstikatā (H 18, 1): °poverty.

nirrti (H 122, 3): °devoid of envy.

°*nirbarha* (H 288, 5): with fallen or drooping plumes.

°*nirlakṣa* (S 80, 4): aimless.

niśātana (M 88, 1): °paring, sharpening.

°*nistrimśatva* (H 129, 2): (1) swordship; (2) cruelty.

nyagrōdha (H 104, 3): °underbrush.

p

°*pañcāṅgūlaya* (H 183, 3): handful.

°*pañakutika* (H 291, 1): tent.

°*pañuprabha* (H 286, 1): beautiful.

°*paṇyavādhikā* (M 70, 3): shop (faulty writing for *paṇyavādhikā*).

patiraratha (H 42, 3): °arrow.

- °*patṭrikā* (S 205, 1): leaf letter.
pathya (H 248, 2): °health.
padma (M 113, 11; S 353, 5): °drop of water.
 °*payōja* (M 86, 5; S 294, 1): lotus.
 °*paraṇḍaka* (M 23, 16): barrier to separate elephants (misprint for *varanḍaka*?).
 °*parimalay* [*parimalaya*] (H 233, 2): to perfume.
 °*parihāsaka* (M 114, 4; S 355, 3): smiling.
 °*paruvakā* (M 22, 8; S 69, 4): casket.
palala (H 156, 1): *flesh, meat.
palāśa (H 133, 2; 246, 3): *demon.
pallava (H 38, 4; 114, 3): (1) *love; (2) 'paramour.
pallavita (H 137, 1): *reddened.
 °*pāmsulay* [*pāmsulaya*] (M 89, 2) to make dusty.
pātra (H 47, 3): °body.
 °*pālāvalī* (M 56, 7): fishhook.
pāli (H 139, 5; 190, 5): (1) *beautiful (at the end of compounds),
 (2) °hilt of a sword.
puṇḍarīka (H 42, 4): *white parasol.
puspakētu (H 111, 2): °mass of flowers.
 °*pūrvatana* (M 8, 2): former, ancient.
 **pēcakin* (H 178, 1): elephant.
pēta (M 104, 2): *open hand with outstretched fingers.
 °*pracayatā* (H 266, 6): mass, quantity.
 °*prapātātā* (M 104, 6; S 331, 6): state of having a shore (cf. *prapāta*: *shore).
prabāla (H 114, 2; 247, 2): °long hair.
 °*pravālamāṇi* (H 114, 2): sort of erotic bite (cf. Schmidt, *Beiträge zur indischen Erotik*, pp. 502–503, Leipzig, 1902).
prasūna (M 27, 2; S 84, 2): *fruit.

ph

°*phalatā* (H 258, 5): fruition.

b

- bandhura* (H 165, 5): *undiform, wavelike.
balāri (M 94, 5): °owl (cf. *kākaṇāṇin*, *vāyasāntaka*: owl, foe of crows).
bahulatā (H 88, 3): °blackness.
 **bāha* (H 146, 2): arm (cf. Zachariae, *Beiträge zur indischen Lexikographie*, p. 57, Berlin, 1883).

°mā (H 122, 5; 211, 1; M 78, 2; S 264, 1): (1) Lakṣmī; (2) utter, entire.

°māmsalay [māmsalita] (H 177, 3): to make stout or strong.

°mātangikā (H 231, 3): name of a girl.

mānusyaka (H 222, 1): 'multitude of men.

mālaya (H 23, 2): °red lotus.

mukta (H 89, 1): °missile.

muktā (M 106, 5; S 336, 2): 'courtesan.

muktāmaya (H 35, 2): °free from disease.

mud + ā [āmumudē] (H 215, 1) °to rejoice exceedingly.

muni (H 136, 2): 'Mangifera indica, Linn., mango-tree.

°murchāgrhita (H 156, 3): seized with faintness.

*mrtyuphala (H 91, 3): fruit of the *Trichosanthes palmata*, Roxb. or of the *Musa sapientum*, Willd.

°mṛdman (M 81, 3): softness.

°mēlāmandāy [mēlāmandāyatē] (M 92, 7): to become an inkwell (denominative from *mēlāmandā: inkwell).

*mradiṣṭha (H 169, 4): softest, very soft.

Y

yantraṇa (H 136, 3): (1) °feather-guard on an arrow; (2) 'protection.

yavasa (H 77, 2): °skill.

R

*ra (H 213, 3): fire, heat.

raktamaṇḍalātā (H 230, 3): (1) °state of having a red disc; (2) °state of possessing devoted adherents.

°rajōrājan (M 81, 2; S 275, 1): Kāma, the god of

°ralita (M 86, 7): beautiful (by-form of *lalita*).

°rasamayant (M 82, 1): (1) delightful; (2) full of desire.

°rāgatā (H 128, 1): (1) a certain musical mode, (2) affection, love.

rāgītā (H 129, 1): °redness.

rājasa (H 203, 1): °passionateness.

*rājā (M 57, 11; S 172, 4): parched grain (by-form of *lājā* for the sake of paronomasia).

rīpu (H 199, 2): °cowife.

ruṇḍa (M 23, 15): °staff of a balance.

rūpa (H 144, 2): °wild beast.

L

lamba (M 41, 2; S 124, 1): °section of a book (abbreviation of *lambaka*; cf. Lacôte, *Essai sur Guṇāḍhya et la Brhatkathā*, pp. 220-221, Paris, 1908).

laya (H 224, 3): °house.

lāsaka (H 55, 1): °peacock.

°*lipikāṛāy* [*lipikāṛāyaṭ*] (M 92, 7; S 306, 5): to become a scribe.

▼

°*val*+*samud* [*samudvalan*] (M 113, 4): to rise up together.

**vār* (H 199, 1): speech, eloquence.

vāruṇī (H 267, 1): °water.

vāstuka (S 158, 2): °inhabitant of a city.

vikaca (H 64, 3): °the planet Venus.

**vicikila* (M 55, 5; 56, 4; S 164, 1; 166, 3): *Jasminum Sambac*, Arabian jasmine (variant spelling of *vicakila*).

vidagdha (H 128, 1): °libertine.

vidyādharma (H 14, 3): °receptacle of wisdom.

°*vimirmōka* (M 20, 8; S 63, 3): liberation, emancipation.

°*vimalikṛta* (M 3, 6): cleansed.

virāma (H 22, 1): °absence of Rāma.

vilāsin (H 115, 3): *serpent (cf. Zachariae, *Beiträge zur indischen Lexikographie*, p. 30, Berlin, 1883).

°*vilōkayant* (H 207, 1): solitary.

viṣāda (M 67, 5; S 212, 1): °cloud.

viṣṣaka (H 212, 2): °without auspicious signs.

°*viśadīśatā* (M 101, 14): inequality, unlikeness.

viratara (H 112, 1): *arrow (cf. Zachariae, *op. cit.* p. 76).

°*vāihāsika* (M 54, 1; S 156, 1): buffoon, jester.

ś

śakuna (H 144, 1): °festal song, Holi song.

°*śaṅkitakarna* (M 93, 8): thief.

śaraṇa (H 260, 1): °refugee.

°*śarmadā* (M 91, 6): name of a river (faulty writing for *narmadā*).

śalāka (H 55, 1): *maina bird.

śālabhaṅjikā (H 110, 1): °a Vidyādhari (less probably, a class of heroine; see Lacôte, *Essai sur Guṇādhya et la Bṛhatkathā*, pp. 222–225, Paris, 1908).

°*śikharaḡatasūryācandramastā* (H 90, 1): state of having the sun and the moon on the summit.

°*śikharaṭā* (H 85, 3): state of having a peak.

śikhariṇ (H 168, 2): *tree.

°*śiṭhu* (Trichinopoly ed., 84, 3): spirituous liquor (faulty writing for *śidhu*, *śidhu*).

- °*śūrapāla* (M 95, 3; S 314, 3): name of a certain Vāiśya.
śōdhana (H 209, 2): °teacher.
śyāmā (M 18, 8; S 58, 1): °night (also in *Kalāvīlāsakāvya*, 1. 33; see Meyer, *Altindische Schelmenbücher*, 2. 155, Leipzig, 1903).
śravas (H 150, 1): *ear.
°*śvitrāy* [*śvitrīla*] (H 184, 4): to make leprous.
°*śvētarōcis* (M 25, 2; S 77, 2): moon.

ṣaṭpada (H 249, 1): °louse.

- sa* (H 296, 4): °lord.
samślēṣa (M 72, 15): °paronomasia.
°*saṅgrahīti* (M 6, 5). capture, seizure.
°*sañjīvanikā* (M 89, 7, S 300, 2) · name of a girl.
saṭpatha (M 43, 3; 114, 10; S 130, 1; 355, 9): °path of the planets.
saḍ + samā [*samāsādīa*] (H 12, 1): °to uphold.
°*sadārāma* (H 295, 6): goodly garden.
sanīḍa (M 103, 13; S 330, 5): °neighbouring, near.
sant (S 303, 3): °Brāhma.
°*santāpatā* (H 165, 3): grief, sorrow.
sandhyārāga (H 58, 4): °sort of redness, red lead.
saprapañca (H 195, 1): °full of innuendo.
°*samāsādya* (H 211, 2) · attainable, desirable (cf. *saḍ + samā* above).
samudaya (M 100, 5; S 323, 4): °rising (of the sun).
°*sammōhinī* (M 25, 7): confusion.
°*sāgaraśāyīn* (H 13, 1). Nārāyaṇa.
°*sītatva* (H 197, 1): bondage.
sindūra (H 247, 2): °a sort of tree.
°*sugandhavāha* (H 147, 3): (1) bearing perfume; (2) goodly breeze.
sumukha (H 34, 1): °learned, wise.
suratā (M 87, 4, S 295, 6): °name of a girl.
surasundarī (H 42, 3): °a sort of fish.
sūri (M 67, 6; S 212, 2): *sun.
°*sūryātmajā* (M 45, 10; S 135, 4): the River Yamunā (Jumna).
ṣṛgāla (H 29, 2): °coward.
°*sāutrāma* (H 288, 8): relating to Sutrāman (Indra).
strīmaya (H 274, 1). °loving women, addicted to women.
°*sthapūṣay* [*sthapūṣila*] (M 37, 8; S 113, 2): to make uneven.

h

haṃsa (H 36, 1. 113, 1): (1) °slaying, murderous; (2) °pure
hārikaṇṭha (H 149. 4) (1) *possessed of a sweet note, (2) °hand-
 ome neck.

hārīn (H 214, 2): °wrathful.

hāsa (M 19, 2) °a certain *rāga*, or musical mode.

°*himānin* (H 23, 2): snowy.

Here also may be noted five verb-forms supplementary to Whitney's *Roots, Verb-Forms, and Primary Derivatives of the Sanskrit Language* (Leipzig, 1887): *itar* (H 213, 3), primary derivative from *i*: to go (cf Lindner, *Altindische Nominalbildung*, pp. 72-75, Jena, 1878) [not in]; *acikamata* (H 154, 1), aorist of *kam*: to love [only Brāhmaṇas cited for this form]; *acakāṅkṣat* (H 155, 1), aorist of *kāṅkṣ* to desire [only lexicographers cited for this form]; *paṭāta* (H 186, 1), perfect of *paṭ*: to burst [not in]; and *haṃsa* (H 36, 1), primary derivative from *han*: to kill (cf. Lindner, *op. cit.* pp. 110-111) [not in].

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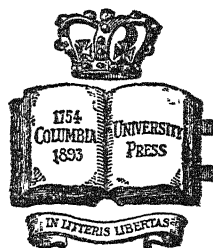
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